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R E V I E W
OF THE
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OF THE
T W E L V E B O O K S
O F

MILTON'S *Paradise Lost*:

In which the CHIEF of

Dr. *BENTLEY*'S EMENDATIONS
Are Consider'd;

And several other EMENDATIONS and OBSER-
VATIONS are offer'd to the Public.



L O N D O N:

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M.DCC.XXXIII.

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THE Author of the following
 Essay having been much con-
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A 2

Dr



THE
PREFACE.

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A 2

Dr.

Dr. Bentley is deservedly distinguish'd for his superior Talents in Critical Knowledge; they are own'd by the unanimous Consent of the Learned World, and have gain'd him a Reputation which is real and substantial; but this will be understood with exception to what he has done on Milton's Poem: In which tho' he has given us some useful and judicious Remarks, yet at the same time he has made many Emendations, which may justly be call'd in question. The Remarker has given his Reasons why he cannot subscribe to several of them; but in such a respectful manner as he hopes will not, he is sure ought not, to give Dr. B. any Offence. It is a difference only of Opinion and Judgment; and in this way no Man is too Great to have his Sentiments examin'd.

IN the Emendations, which the Author of these Sheets offers as from himself, he never ventures farther than to propose words of like sound, which a blind Poet's Ear may be presum'd to have been sometimes mistaken in, when the Proof-Sheets
were

The PREFACE.

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were read to him; and but few of this sort are mention'd: The greatest part arises from the Alteration of the Points, in which it is not improbable that Milton trusted much to the Care of the Printer and Reviser.

HE cannot agree with the Doctor that there was any such Person of an Editor, as made Alterations and added Verses at his Pleasure in the first Edition of this Poem: because the Account, which Mr. Toland gives us of Milton's Life, will not leave us room to suspect that he wanted One, or indeed many Learned Friends to have done him Justice on this occasion: most probably Several of his Acquaintance, we are sure that Some of them, had had the perusal of the Poem before it was publish'd; and would none of them have discover'd it to Milton if he had receiv'd such an Injury? Would none have warn'd him of the bold Alterations, time enough at least to have prevented their being continued in the second Edition, publish'd likewise in the Poet's Life-

Life-time? Besides, the first Edition of Paradise Regain'd appear'd in 1671. and Dr. B. says that this Edition is without Faults, because M. was then in high Credit, and had chang'd his old Printer and Supervisor. How far this changing his Printer might contribute to make the first Edition of this Poem more correct than the first Edition of Paradise Lost, we cannot certainly say: but it may be ask'd of the Doctor, why M.'s still bigger Credit in 1674, (when the second Edition of Paradise Lost appear'd) could not have procur'd him the same Supervisor, or one at least as Good?

THE first Impression of the Paradise Lost in quarto, has three different Title-pages, and as many different Dates of the Year prefix'd to the several Copies of it. The Dates are 1667, 1668, and 1669: but tho' the Title-pages are thus different, there is only one Impression in quarto.

IT may not be improper to mention here, that Mr. Toland in his Life of M.
acquaints

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acquaints us that when M. first sat down to consider the Subject of Paradise Lost, he intended to write a Tragedy only, and not an Epic Poem: and this appears from the first Plan of that Work, still to be seen (in the Poet's own hand-writing) among the MSS. of Trinity College at Cambridge. It is probable that M. took the first hint from an Italian Tragedy called Il Paradiso perso; for I am inform'd that there is such an one extant, printed many years before M. enter'd upon his Design.

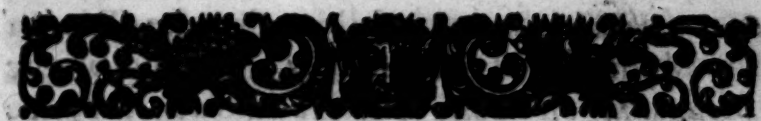
THE Author of this Review has nothing more to add at present, unless to advertise the Reader, that in the following Notes, when the Verse only is refer'd to, and not the Book, the Verse is to be look'd for in that Book of the Poem, which is then under immediate Examination.



ERRATA.

Pag. 20. l. 24. *r.* foundering. p. 25. l. 17. *r.* Satan says here,
for his Envy. p. 35. l. 1. *r.* Women. *ib.* l. 2 & 3. *r.* they were.
p. 46. l. 3. *r.* 786. p. 48. l. 24. *r.* in V. 620. p. 58. l. 14. *r.*
Homer and Virgil. p. 68. l. penult. *r.* and his Son. p. 71. l. 9.
r. in v. 747. p. 77. l. 14. *r.* *through* our. p. 78. l. 16. *r.* *through*
YOUR. p. 94. l. 1. *r.* VER. 376. p. 96. l. 13. *r.* *come* thither.
p. 99. l. 5 & 6. *r.* EYE. p. 100. l. ult. *r.* in VII. 373. p. 118. l.
4. *r.* and in XI. 557. he has. p. 121. l. 15. after, *pointed*, add,
with a Comma after the second *equal*. p. 122. l. 20. *r.* the hand-
somest of her own Companions. p. 152. l. 15. *r.* *can do?* p. 159.
l. 4. *r.* it is *eternal* too &c. p. 164. l. penult. *r.* *happy*. p. 190.
l. 14. *r.* *Is*. p. 209. l. 13. *r.* *various*. p. 223. l. 3. *r.* *Hebriicum*.
p. 232. l. 18. *r.* *miss*. p. 247. l. 8. *dele* *be*. p. 270. l. penult.
r. *Motions move*. p. 271. l. 2. *r.* *Motions move*. p. 280. l. ante-
pen. *r.* such Confusion. p. 312. l. 13. *r.* *voluble*. p. 313. l. 20.
r. *of old Laertes* p. 325. l. 5. *r.* v. 970. p. 329. l. 9. *del.* the full
stop after *doom*. p. 336. l. 27. *r.* *untractable*. p. 363. l. 14. *del.*
she before *Arcadian*.





A
R E V I E W
OF THE
T E X T
OF
MILTON'S *Paradise Lost*.

B O O K I.

V E R S E 6.

*that on the SECRET top
Of Horeb or of Sinai &c.*

DR. B. says that *Milton* dictated SACRED top: His Reasons are such as follow: The ground of *Horeb* is said to be *holy*, *Exod. iii. 5.* and *Horeb* is called the *Mountain of God*, *Exod. iii. 1.* & *1 Kings xix. 8.* But it may be answer'd, that,

B

tho'

tho' that place of *Horeb*, on which Moses stood, was *holy*, it does not follow that the Top of the Mountain was Then *holy* too: and by the *Mountain of God* (Dr. B. knows) may be meant, in the Jewish stile, only a very great Mountain: Besides, let the Mountain be never so *holy*, yet according to the Rules of good Poetry, when *M.* speaks of the *Top* of the Mountain, he should give us an Epithet peculiar to the *Top* only, and not to the whole Mountain. Dr. B. says farther, that the Epithet *secret* will not do here, because the Top of this Mountain is visible several Leagues off. But *Sinai* and *Horeb* are the same Mountain, with two several Eminencies, the higher of them called *Sinai*: and of *Sinai* Josephus in his Jewish Antiquit. Book III. ch. 5. says, that *it is so high, that the Top of it cannot be seen without straining the Eyes.* In this sense therefore, (tho' I believe it is not *M's* Sense), the Top of it may be well said to be *secret*. In *Exod.* ch. xvii. it is said that the Israelites, when encamp'd at the foot of *Horeb*, could find no Water; from whence Dr. B. concludes, that *Horeb* had no Clouds or Mists about its *Top*; and that therefore *secret top* cannot be here meant as *implying that high Mountains against rainy Weather have their heads surrounded with Mists.* I never thought that any Reader of *M.* would have understood *secret top* in this sense. The Words *Of Horeb* or of *Sinai* imply a Doubt of the Poet, which Name was properest to be given to that Mountain, on the

the top of which Moses receiv'd his Inspiration; because *Horeb* and *Sinai* are used for one another in Scripture, as may be seen by comparing *Exod.* iii. 1. with *Acts* vii. 30. but by naming *Sinai* last, he seems to incline rather to That. Now it is well known from *Exod.* xix. 16. *Eccles.* xlv. 5. and other places of Scripture, that, when God gave his Laws to Moses on the Top of *Sinai*, it was cover'd with *Clouds*, *dark Clouds*, and *thick Smoke*; it was therefore *secret* at that time in a peculiar sense: and the same thing seems intended by the Epithet which our Poet uses upon the very same occasion in XII. 227.

*God from the Mount of Sinai, whose GRAY TOP
Shall tremble, he descending, &c.*

Dr. B. shews that *sacred Hill* is common among the Poets, in several Languages; from whence I should conclude that *sacred* is a general Epithet: whereas *secret*, in the sense which I have given it, is the most peculiar one that can be: and therefore (to use Dr. B's Words) *if, as the best Poets have adjudg'd, a proper Epithet is to be prefer'd to a general one, I have such an Esteem for our Poet, that, which of the two Words is the better, That I say (viz. SECRET) was dictated by Milton.*

VER. 13.

*to my advent'rous SONG
That with no middle flight, &c.*

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Here Dr. B. wou'd change *Song* into *Wing*, thinking that the Words *flight* and *soar* suit better with *Wing* than with *Song*: But the common Reading is right; for our Author speaks almost in the same Phrase in *Parad. Reg.* l. 11. the first Edition, which the Dr. owns to be without Faults.

*inspire my wonted SONG else mute,
And bear thro' height or depth of Nature's
bounds
With prosp'rous WING well summ'd, to tell of
Deeds
Above Heroick.*

Where *Wing* is ascrib'd to his *Song*, as *Flight* is here: and so in *Milton's* Sonnet 13. to Mr. *Lawes*, we read

VERSE must send her WING to honour Thee.

VER. 16.

*while IT PURSUES
Things unattempted yet in Prose or RHIME.*

Instead of this Dr. B. would have us read,

*while I PURSUE
Things unattempted yet in Prose or SONG.*

But the alteration of the first Verse is needless, since a *Song* may as well be said to *pursue things*, as it is said in *Parad. Reg.* l. 11. (before quoted) to *tell of Deeds*. But the Doctor's chief Ojection is to the Word *Rhime*, which
he

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he changes to *Song* in this passage: he says, that it is odd, that *M.* should put *Rime* here as equivalent to *Verse*, who had just before (*i. e.* in the Preface) declar'd against *Rime*, as *no true Ornament to good Verse*, &c. But if the Doctor had consider'd the matter better, he might have observ'd that *M.* appears to have meant a different thing by *Rhime* here, from *Rime* in his Preface, where it is six times mention'd, and always spell'd without an *h*; whereas in all the Editions, till Dr. B's appear'd, *Rhime* in this place of the Poem was spell'd with an *h*. *Milton* probably meant a difference in the Thing, by making so constant a difference in the spelling; and intended that we should here understand by *Rhime* not the *jingling sound of like Endings*, but *Verse* in general; the word being deriv'd from *rythmus*, ῥυθμός: Thus *Spenser* uses the word *Rhime* for *Verse*, in his Verses to Lord *Buckhurst*, plac'd before his *Fairy Queen*; and in Book I. Cant. VI. 13. of that Poem. And so our Poet uses the word in his Verses upon *Lycidas*,

he knew
Himself to sing, and build the lofty RHIME.

Where the Epithet *lofty* shews, that he could not mean *Rime*, or what Dr. B. understands by *Rhime*, for there cannot be any *loftiness* in That. Dr. B. is well aware that *Ariosto* had said,

Cosa, non detta in Prosa mai, ne in Rima,

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which is word for word the same with what *Milton* says here; and therefore, lest this should be objected against the Dr's Alteration, he says that *Ariosto's* Poem is in *Rime*: True, but could *Ariosto* mean that? if he had, how would *Rima* in this sense have been a full opposition to *Prosa*? for then (to argue as Dr. *B.* does) *Ariosto's* Subject might have been *detta, handled* by any *Greek, Latin, Italian,* or other Poet, who had not us'd *Rime*.

VER. 28.

Nor the deep TRACT of Hell.

Dr. *B.* would have it *Gulph*, because he says that *tract* is a plane expanded Surface, expos'd to view. But *Servius* on *Virgil's Georg. II. 182.* explains *tractus* by *plaga, regio, a climate or region*, both which names our Poet gives to Hell in *v. 242.* And therefore the sense seems to be; Nor can the Region or Climate of Hell, tho' it lies so *deep*, hide any thing from the Muse's Eyes. Equivalent to *deep tract*, is that expression in *v. 177. vast and boundless deep.*

VER. 35.

deceiv'd

THE Mother of Mankind.

Dr. *B.* prefers *THEE, Mother, &c.* and says that This will raise the Sense. But neither *Homer* nor *Virgil*, nor *Tasso* nor *Ariosto* (our Author's chief Models) in the entrance of his Poem, addresses himself immediately to any of the

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the Persons, who make a Part of the Poem : and therefore I cannot think that *M.* would attempt such a thing, which is without Precedent, and *raises the Sense* in a place where it ought not to be rais'd, if we may judge from the Practice of the best Poets.

VER. 38.

*by whose aid aspiring
To set himself in Glory above his Peers, &c.*

Here Dr. *B.* objects, that Satan's Crime was not, his aiming *above his Peers* : he was *in place high above them* before, as the Dr. proves from V. 81-2. But tho' this be true, yet *M.* may be right here ; for the force of the Words seems, not that Satan *aspir'd to set himself above his Peers*, but that he *aspir'd to set himself in Glory, &c. i. e.* in divine Glory, in such Glory as God and his Son were set in. Here was his Crime : and This is what God charges him with in V. 725. *who intends to erect his Throne equal to Ours* : and in VI. 88. *M.* says that the Rebel Angels hop'd,

*To win the Mount of God, and on his Throne
To set the envier of his State, the proud
Aspirer.*

See also to the same purpose, VII. 140, &c. from these Passages it appears that there is no occasion for Dr. *B.*'s Alteration, which is This,

*aspiring
To PLACE and Glory' above the SON OF GOD.*

VER. 52.

Lay VANQUISH'D, rolling IN the fiery Gulph.

Dr. B. reads,

Lay STONISH'D, rolling ON the fiery Gulph.

To the word *vanquish'd* he objects, that it is too *low* a word, and therefore he prefers *stonish'd*; but the word *confounded*, which is equivalent to That, comes in the next Verse; and therefore *stonish'd* is superfluous. M's word *astonish'd*, which is in the *Argument* of this Book, seems better to refer to *confounded*, and is therefore no proof that M. wrote here *stonish'd* instead of *vanquish'd*. In the common reading there is a beautiful Gradation; they *lay vanquish'd*, and (not only so, but) they *lay rolling in the fiery Gulph*; nor was that all, for they were *confounded, tho' Immortal*.

As to the Dr's preferring *rolling on* before *rolling in*, it is a change of little consequence; for M. speaks both ways: The Dr. has shew'd that *on* is right; and we may justify *in* by the same expression us'd in v. 324. and by what we read in v. 76.

*overwhelm'd**With Floods and Whirlwinds of tempestuous Fire.*

VER. 54.

*for now the THOUGHT**Both of lost Happiness and lasting Pain*
TORMENTS *him*.

Dr.

Dr. B. don't doubt but M. gave it in the Plural *thoughts* and *torment*: For (says he) the Thought of Happiness, and then the Thought of Pain, are not One but Two. If by *the thought* M. meant *the thinking on*, then the Dr's Objection is at an end: And who can doubt but M. meant that, when he considers the Passage?

VER. 63.

Darkness VISIBLE.

Dr. B. says that the next Line makes *visible* here a flat Contradiction; for *darkness visible* will not serve to *discover sights of woe* thro' it, but to cover and hide them. But I cannot agree with him: M. seems to have us'd these words to signify *Gloom*: Absolute darkness is strictly speaking Invisible; but where there is a Gloom only, there there is so much Light remaining as serves to shew that there are Objects, and yet that those Objects cannot be distinctly seen: In this sense M. seems to use the Strong and Bold Expression *darkness visible*: Instead of which the Dr. wou'd give us, A TRANSPICUOUS *Gloom*; but *Gloom* includes in it (as the Dr. himself owns) a notion of *transparency* or *transpicity*, i. e. of so much Light as serves to discover objects, thro' it; and therefore *transpicious* wou'd be a superfluous Epithet to *gloom*.

VER. 72.

UTTER *darkness*,

Dr. B. reads *outer* here, and in many other Places of this Poem, because it is in Scripture

τὸ σκότος τὸ ἐξώτερον: But my Dictionaries tell me that *utter* and *outer* are both the same word, differently spell'd and pronounc'd. Besides I observe, that *M.* in the Argument of this Book says in a place of *UTTER darkneſs*, (*Dr. B.* indeed has printed *outer* there); and no where throughout the Poem does the Poet use *outer*, tho' *Dr. B.* quotes him as using it in III. 16. for there the two first Editions have it *utter*.

VER. 74.

As from the Centre thrice to th' utmost Pole.

Dr. B. gives us a new Verse for this, viz.

Distance, which to express all measure fails,

His Objection to the common reading is this; the Distance (he says) is much too little, and might have been doubled thus with ease,

As thrice from Arctic to Antarctic Pole.

But this Objection is grounded upon a mistake, as if *Milton* means here the Centre of the Earth and the Poles of the Earth: Whereas he plainly means the Centre of the World (which in his Plan is the Earth, IX. 103. and X. 671.) and the Poles of the World; which being vastly beyond the Poles of the Earth, are therefore call'd the *utmost* or outmost Poles: But if we understand here the Poles of the Earth, there will be no Force, no Sense in the Epithet *utmost*:

VER.

VER. 90.

Now Misery HATH JOYN'D
IN *equal* Ruin : INTO *what* PIT thou seest, &c.

Dr. B. changes the Passage thus,

Now Misery DOTH JOYN
AND *equal* Ruin : TO *what* DEPTH thou seest.

How unpoetical is *doth joyn* ! and the other reading is as good sense as this. To *ruin* he objects, that it is one syllable, but *M.* makes *riot* the same in v. 499. Again, *Depth* (he says) is the natural Opposition to *Height*, and not *Pit* ; but *Pit* includes the notion of depth sufficiently, and is a peculiarly proper word here, because *Pit* is the common word for Hell not only in Scripture but in *Milton* too : See I. 381. 657. and II. 850. The Doctor's alteration of *in* into *and* is very right and necessary, I think : No mistake is so common in the Editions of *M.* as the putting one of these words instead of the other ; Instances of which may be seen in my Notes on v. 693, and on II. 304.

VER. 100.

And to the fierce CONTENTION.

Dr. B. proposes *encounter* instead of *contention* : Why ? Because *contend* went before : But for that very reason I should prefer *contention* ; since the same Idea is more exactly convey'd, when the words are the same.

VER.

VER. 107.

AND *study of Revenge*

Dr. B. says that *and* does not come in well here, when *hate*, that follows, has no Conjunction: He therefore reads *slow study of Revenge*: But this Objection is of no force; for *hate* should not have a Conjunction, and yet *study* should have one: See this plainly in the Construction, *The unconquerable Will AND study of Revenge*; *Immortal Hate AND Courage never to submit*: Where there is twice *and*, each standing between two Substantives. Besides, tho' *Revenge* may be stil'd *slow*, (in a certain respect, as it is in II, 337.) yet it is no proper Epithet of *Revenge* in general, which always chooses *not* to be *slow*; much less is it a proper Epithet of the *study of Revenge*, which is never *slow*; however the *Revenge* itself may sometimes be forc'd to be.

VER. 108.

*And courage never to submit or yield:
And what is else not to be overcome?
That Glory never shall his Wrath or Might
Extort from me. To bow &c.*

So all the Editions, 'till the 4^{to} one which Dr. B. seems to follow: he bids us read thus,

*That HOMAGE never shall his Wrath or Might
Extort from me, to bow and sue for Grace, &c.*

And

And indeed if the Sentence had ended at *overcome*, and the words *to bow &c.* had belong'd to what went before them, the word *Homage* would have been very proper: but then we must have read *this Homage*, not *that Homage*; for *that* always relates to what went before, *this* to what follows.

But since the words *to bow &c.* begin a new Sentence (as in all the first Editions) we ought to keep *Glory*: by which *M.* does not mean the *Glory* of God (as Dr. *B.* supposes), but that which Satan reckon'd his *Glory*, viz. that he had still an *unconquerable Will*, a *study of Revenge*, an *Immortal Hate*, &c. these he made his *Glory*, and this *Glory* (Satan says) God should *never extort from him*. What led Dr. *B.* to think the Sentence finish'd at *overcome*, is the Note of Interrogation put after that word in all the Editions: But it seems to have been occasion'd by the Printer's mistake who put a [?] for a [;], perhaps by inverting the Semicolon. All will be right, if we point the Sentence thus,

*And Courage never to submit or yield,
And what is else not to be overcome;
That Glory never shall his Wrath or Might
Extort from me. To bow &c.*

The words *and what is else not to be overcome* signify, & si quid sit aliud quod superari nequeat, and if there be any thing else (besides the

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the particulars mention'd) *which is not to be overcome*: Thus *else* is us'd in v. 683.

Than ought divine or holy ELSE enjoy'd.

VER. 125.

*So spake th' Apostate Angel, tho' in Pain,
Vaunting aloud, but rack'd with deep despair.*

Why *aloud* (says Dr. B.) when he *spake* to one close by his side? But surely something like this is intimated in v. 82. *With bold words Breaking the horrid silence, &c.* But the Dr. says that the sentence is embarrass'd: As I understand it, the sense of the last verse rises finely above that of the first: In the first it is only said, that he *spake, tho' in pain*: In the last the Poet expresses a great deal more; for Satan not only *spake* but he *vaunted aloud*, and yet at the same time he was not only *in pain*, but was *rack'd with deep despair*. What occasion then for the Doctor's two Verses?

*So spake th' Apostate proud, with outward Vaunt,
But inly rack'd with Pain and deep despair.*

Where *outward* is a superfluous Epithet, and only put to make a Contrast to *inly*.

VER. 126.

answer'd SOON his BOLD Compeer.

Dr. B. reads *sad* for *soon*, and *old* for *bold*, thinking that M. in the common reading does

not answer the Expectation which he raises. But I know of no expectation rais'd by the word *soon*, unless of a speedy reply, which Beelzebub accordingly makes. As to *bold*, I should think the blasphemy of his Speech in v. 131, 132, &c. is sufficient to denominate him *bold*.

VER. 129.

*That LED th' embattled Seraphim to war
Under thy conduct.*

Dr. B. chooses to read here *led'st* and afterwards *endanger'd'st* and *put'st*, because it is better (he says) not to make Beelzebub commend himself and other Thrones for what Satan had made his own sole Glory. Allowing that Devils ought to be so complaisant as this, yet does not he attribute to Satan as much as Satan could wish, when he adds *under thy conduct*? Which words will be very unnecessary, if we read *led'st*, because the Verb implies them; but they are very proper, if we read *led*, and understand by the Passage that the *Throned Powers* were the Leaders under Satan their General: Which is the truth of the case, as may be prov'd from a variety of passages in this Poem.

VER. 130.

in dreadful deeds
FEARLESS *endanger'd* Heaven's PERPETUAL
King.

If *fearless* (says Dr. B.) be the right reading, then the *dreadful deeds* must be those of Michael

chael and the good Angels: but (he adds) it is plain that they are here meant of Satan's crew. I suppose that they are meant of neither particularly: but they are *dreadful deeds* in general, without considering who is frighten'd by them: and if so, then *fearless* will stand very well, and there will be no need of the Dr's reading *Peerless*: The sense is, Who stood without fear in the midst of terrible deeds. The Dr. alters likewise *perpetual* for *original*, because he thinks that if God was acknowledg'd *perpetual*, he could not be thought *endanger'd*. But *perpetual* may here mean not *Eternal*, but from time Immemorial, (which is the sense that the Dr. gives to *Original*), or who had reign'd without interruption, as *Ovid* says *perpetuum carmen*. *Metam.* I. 4.

VER. 147.

STRONGLY to suffer.

Dr. B. reads *stronglier*, i. e. more strongly: But *strongly* is right, and the sense is, *What if he has left us our Strength entire, that we may suffer our Pains strongly*: if M. had said, *What if he has given us MORE Strength*, then it would have been proper to have added, *that we may suffer our Pains MORE strongly, or stronglier*. But as the sentence is at present, the Positive degree is more proper.

VER.

VER. 150.

whate'er HIS business be.

Dr. B. thinks it necessary to read OUR *business*, as in v. 159. OUR *task*: but HIS *business* is right, i. e. the business which God hath appointed for us to do: so in II. 70. HIS *torments*, are the torments which he hath appointed for us to suffer: See also II. 141. Many Instances of this way of speaking may be found in this Poem.

VER. 154.

OR *eternal Being*.

Dr. B. reads HAVE *eternal Being*, because to *feel eternal Being*, is (he says) an improper Expression: but then a Conjunction will be wanting. We may fill up the sentence from the foregoing Verse thus, Or what can avail *eternal Being*, left us to *undergo &c.* this way of speaking is again found in II. 376, 377.

VER. 157.

TO BE WEAK is *miserable*
Doing or suffering.

Dr. B. reads HERE TO DWELL is *miserable &c.* This alteration has been shewn to be wrong, in the *Grubstreet-Journal* N^o 89. Satan having in his speech boasted that the *Strength of Gods could not fail*, v. 116. and Beelzebub having said v. 146. *if God has left us this our Strength entire, to suffer Pain strongly, or to do him*
C mightier

mightier service as his Thralls, what then can our Strength avail us? Satan here replies very properly, Whether we are to *suffer* or to *work*, yet still it is some comfort to have our Strength undiminis'd; for it is a *miserable* thing (says he) to be *Weak* and without strength, whether we are doing or suffering. This is the sense of the Place; and this reading is farther confirm'd by what *Belial* says in II. 199.

to SUFFER as to DO
Our STRENGTH is equal.

VER. 169.

*But see the angry Victor has recall'd
His Ministers of vengeance and pursuit
Back to the Gates of Heaven.*

Dr. B. here would have us read

*But see the angry Victor hath repress'd
His Instruments of vengeance and pursuit
That drove us down to Hell.*

Thus he corrects this Passage, with many others afterwards, upon a supposition that what *M.* says in his VI Book is inconsistent with his representing the Angels as pursuing Satan and his Host down to Hell. In the Passage which Dr. B. refers to (VI. 802.) Messiah says to his Saints, *This day from Battel rest*: but a Command to abstain from *Battel* and Fighting, does not imply a Command to abstain from *Pursuit*, when the *Battel* is over. *M.* indeed does

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does not say in the 6th Book, that the Angels *pursu'd* them; but then he does not say the contrary. I should rather think that he intended to signify that the Angels did follow the Rebel Host, because he says in VI. 865. *Eternal wrath burn'd after them to the bottomless pit*: at least we may understand from That passage compar'd with This, which we are examining, that the Saints were the *Ministers* of that *Vengeance and pursuit*, which seems imply'd in *eternal Wrath burning after them*.

VER. 176.

Perhaps has spent HIS Shafts.

Dr. B. says that Thunder is not here made a Person, and therefore he wou'd read *its*. But is there a plainer proof of Thunder's being here a Person, than the word *his* being apply'd to it? And so Vengeance is a Person in II. 174, 175.

VER. 197.

As whom the Fables name &c.

Dr. B. will not allow this Verse and the three next to be *M's*: the mention (he says) of these fabulous Monsters makes the sentence to lag and dwindle: If indeed they had been mention'd after the Leviathan, the sense would have dwindled: but since the Leviathan is named after Them, the sense rises instead of dwindling, in proportion as He is a larger Creature than any spoken of before. What stuff is

it (says Dr. B.) to call a Whale a Sea-beast? If it be stuff, it is none of *M*'s, for *M*. does not mean a Whale by the Leviathan, as appears from his giving him a *skaly rind*, v. 206. See the Note upon it below.

VER. 203.

slumb'ring on the Norway FOAM.

Dr. B. owns that *Spenser* has said *the western Foam*. But here (he says) *foam* comes unhappily, for it must be a solid *foam* that must support a sleeping Whale. Why need it be more *solid* than Water, which yet does support the Whales? Instead of *foam*, Dr. B. would read *flood*; but *foam* intimates a rough and troubled Sea, work'd up into froth or *foam* by the winds: to avoid which winds the Pilot v. 207. *moors by the Leviathan's side under the Lee*. Virgil in *Æn*. I. 35. has, *spumas salis ære ruebant*.

VER. 204.

NIGHT-FOUNDER'D *Skiff*.

Dr. B. reads *nigh-founder'd*; but the common reading is better, because if (as the Dr. says) floundering is sinking by a leaking in the Ship, it would be of little use to the Pilot to fix his Anchor on an Island, the Skiff would sink notwithstanding, if leaky. By *night-founder'd* *M*. means overtaken by the night, and thence at a loss which way to sail. That the Poet speaks of what befel the Pilot by Night, appears

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pears from v. 207. *While Night invests the Sea &c.* Milton in his Poem call'd the *Mask*, (written and printed too before he was Blind, and stood in need of an Editor) uses the same Phrase: the two Brothers having lost their way in the wood, one of them says

for certain
Either some one, like us, NIGHT-FOUNDER'D
here &c.

VER. 206.

in his SKALY rind.

Here Dr. B. reads SKINNY *rind*, taking it for granted that *M.* means a Whale by Leviathan: but I think it plain from his calling Leviathan a *Sea-beast*, and from his giving it *Skales*, that he does not mean a Whale. He meant what *Job* did by Leviathan in ch. 41. where by his Description he makes it as much a *Beast* as a Fish, and in v. 15. speaks of its *Skales*: This Epithet therefore the Dr. should, in deference to *Job's* account, have suffer'd our Poet to use; and not have put in *skinny*, which is a strange unpoetical Epithet to be join'd to the metaphorical word *rind*: as if we should call the *Shell* of a Nut, the *shelly rind*.

VER. 209.

So stretch'd out huge in length the Arch-fiend lay.

Dr. B. will still have the Leviathan to be a Whale, and mistakes a third time here upon
C 3
that

that account : A Whale (says he) cannot *stretch* out or contract any of its Joints : and he adds, that He is always of the same length, whether his tail be bent or straight. But for this reason *M.* does not mean a Whale by the Leviathan ; for he again in VII. 413. speaks of Leviathan *sleeping on the deep* STRETCH'D like a Promontory. The Dr. would have us read,

So VAST stretch'd out in length th' ARCH-REBEL lay.

But there is no need of any of these alterations : for after all, the word *so* in the common reading need not be understood as implying, that the Leviathan could *stretch out* his Joints, but only that Satan lay *stretch'd out huge in length*, as the Leviathan is *huge in length*, when he lies *stretch'd out*, or at his length.

VER. 217.

to bring forth

INFINITE Goodness.

Dr. B. prefers NEW PROOFS OF *Goodness* ; because Justice (he says) and rigid Satisfaction was exacted for *Adam's Sin*. But Divines say that it was *Infinite Goodness* in God to accept of the Sacrifice of his Son instead of the Punishment due to the Sinner. *To bring forth infinite Goodness* therefore is the same as to make infinite Goodness exert itself in some Proofs, viz. in *Mercy and Grace*, as it follows.

VER;

VER. 224.

a HORRID Vale.

Dr. B. reads *a GAPING Vale*: but *horrid* is right, and means that the Vale (which perhaps too was cover'd with Fire) was so deep, that it was frightful to look down so low.

VER. 228.

If it were Land, that ever burn'd &c.

Dr. B. reads *If Land* IT MIGHT BE CALL'D; *that burn'd &c.* because he thinks that the common reading, instead of Propriety about the Name, makes a Doubt about the Thing. And surely it was a Doubt about the Thing, which *M.* intended; for it raises the Thought more to Describe things right, than to Name them properly.

VER. 233.

whose combustible

And FUEL'D entrails thence conceiving Fire,
Sublim'd with mineral fury AID THE WINDS.

Dr. B. has two Quarrels with this Passage: *fuel'd* (says he) is the same as *combustible*, and therefore he reads *Sulphureous* instead of *And fuel'd*: but *fuel'd* expresses more than *combustible*; for Linnen is combustible, but not *fuel* for a Fire: *fuel'd* therefore seems here to imply something of substance, such as Coal, Sul-

phur &c. which not only burn, but help to feed and keep up the Fire.

But what is *aid the winds*, says the Dr. and he goes on asking what Winds? does the subterranean wind aid itself, or aid the natural winds? How foreign to the purpose are these Questions! they are the *Entrails* of *Ætna*, which, when *sublim'd with Mineral Fury aid the winds*, i. e. the subterranean winds: and therefore I think that we ought to read *v. 231* thus,

Of subterranean WINDS transports a Hill &c.

VER. 238.

Of unblest'd feet

Dr. B. to make the Accent smoother, reads *Of feet unblest'd*; but M. could have done the same, if he thought proper: On the contrary he chooses almost always to put the Epithet before the Substantive (excepting at the end of a Verse), even tho' the Verse be the Rougher for it, A plain sign that he thought it Poetical to do so. But the Dr. is of another opinion and has alter'd this order in many places.

VER. 248.

Whom Reason HATH equal'd, Force hath made Supreme.

Dr. B. says that both Sense and Measure are damag'd by the word *bath*, which he therefore throws

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throws out: but the Sense is as good with it; and as for the Measure *M.* uses *Reason* as one syllable in VIII. 591. & IX. 559. tho' Dr. *B.* alters it in both those places.

VER. 259.

hath NOT BUILT

Here for his Envy

Dr. *B.* reckons this Expression *extravagant*; as if God could ever wish to change places with Satan and his Crew. He therefore reads *hath* NO BUTT &c. But there is no need of the emendation, since there may be *Envy* without wishing to change places. He who thinks a thing, which another enjoys, too Good for Him, may be said to *envy* him That, tho' he does not think it Good enough for Himself to enjoy. In this sense Satan here, *for this Envy*. And thus *Envy* is us'd in IV. 517. and VIII. 494.

VER. 282.

fall'n such A PERNICIOUS *hight*

Dr. *B.* reads *fall'n* FROM *such* PRODIGIOUS *hight*: but the Epithet *pernicious* is much stronger, and as for the want of a Preposition, That is common in this Poem; for thus in I. 723 *Stood fix'd her stately hight*, and II. 409 *e'er he arrive the happy Isle*.

VER. 287.

Hung on his Shoulders, like the Moon whose Orb &c.

Dr.

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Dr. B. reads SHONE SPACIOUS, *like the Moon whose Orb ENLARG'D &c.* because (he says) the Moon, as she appears to the naked Eye, is too small a Comparison. True, but in the common reading it is not the meer Moon that is spoken of, but the Moon having its Orb view'd thro' an Optic Glass, i. e. the Moon *enlarg'd*.

VER. 290.

*to descry new LANDS
RIVERS and MOUNTAINS &c.*

Dr. B. reads, *to descry new SIGHTS, EUROPE'S and ASIA'S:* for *Rivers* and *Mountains* (he says) are included in *Lands*. If so, yet it is Poetical after mentioning the General word, to mention the Particulars; and as *Rivers* and *Mountains* are lesser Objects than *Lands*, the sense rises, when these are mention'd as Objects of the Artist's View. But *Rivers* and *Mountains* (Dr. B. says) cannot be seen through the best Glasses. *M.* does not say that they can: he only says, that the Artist looks at the Moon, thro' his Glass, *to descry them*, if he can: if he cannot, this is no Objection to *M.* After all, why would Dr. B. have us read *Sights* instead of *Lands*? Does not *Sights* give us too much of the Idea of Raree-Shews? certainly it is too low a word; and *Lands* is much better: *M.* thought so; for he uses it again in V. 262. where he says that the Glass of Galileo

observes

Imagin'd LANDS and Regions in the Moon.

VER.

VER. 306.

Hath vex'd the Red-Sea COAST

Dr. B. reads, *the Red-Sea GULPH*, for (he says) it is commonly call'd, now and then too, the *Arabian Gulph*: but it is not call'd the *Arabian Sea Gulph*: either *Sea* or *Gulph* is superfluous in the Dr's reading, and the *Arabian Gulph* will only justify the calling it the *Red Gulph*, not the *Red-Sea Gulph*. Dr. B. takes *Coast* here to signify *litus*, and therefore asks how, if the *Coast* only were vex'd, Sedge could be set afloat in the Water? But by *Coast M.* may have meant that part of the *Red-Sea* which was nearest to the *Coast*; and where it is probable that the Sedge in a storm lay the thickest on the Water.

I B I D.

*whose Waves o'ertrew
Busiris and his Memphian Chivalrie.*

Dr. B. throws out 6 Lines here, as the Editor's, not *M*'s: His chief Reason is, That that single Event of Moses's passing the Red-Sea has no relation to a constant quality of it, that in stormy Weather it is strow'd with Sedge. But it is very usual with Homer and Virgil (and therefore may be allow'd to *M.*) in a Comparison, after they have shew'd the Resemblance, to go off from the main purpose and finish with some other Image, which was occasion'd by the Comparison,

parifon, but is it felf very different from it. *M.* has done thus in almoft all his Similitudes, and therefore what He does fo frequently, cannot be allow'd to be an Objection to the genuinefs of This paffage before us. See particularly III. 438, 439. and fee more of this in my Note on II. 635. As to *M.*'s making *Pharaoh* to be *Bufiris* (which is another of the Dr's Objections to the Paffage), there is Authority enough for to juftify a Poet in doing fo, tho' not an Hiftorian: It has been fuppos'd by fome, and therefore *M.* might follow that Opinion. *Chivalry* for *Cavalry*, and *Cavalry* (fays Dr. *B.*) for *Chariotry*, is twice wrong. But it is rather, twice Right: for *Chivalry* (from the French *Chevalerie*) fignifys not only *Knighthood*, but thofe who ufe Horfes in Fight, both fuch as ride on Horfes and fuch as ride in Chariots drawn by them: In the Senfe of riding and fighting on Horfeback this Word *Chivalry* is us'd v. 765. and in many places of Fairfax's Taffo, as in V. 9. VIII. 67. XX. 61. In the Senfe of riding and fighting in Chariots drawn by Horfes, *M.* ufes the word *Chivalry* in *Parad. Reg.* III. v. 343. compar'd with v. 328.

VER. 324.

rolling IN the flood

Dr. *B.* reads *on*; but fee my Note on v. 52.

VER. 326.

His fwift Pursuers

Dr.

Dr. B. reads his *watchful Legions*, for a reason which is answer'd in my Note on v. 169.

VER. 329.

TRANSFIX *us to*, &c.

Dr. B. reads FAST *fix us to*, &c: but when the same Weapon, which goes thro' a man's body, fixes him to the ground, he is properly said to be *transfix'd* to the ground.

VER. 347.

*Till, (as a signal given the uplifted Spear
Of their great Sultan waving to direct
Their course) in even ballance down they light &c.*

So the passage should be read, with a Parenthesis, as I have plac'd it: Dr. B. would read AT a *signal given*; but if M. had design'd *at*, he would methinks have said, AT THE *signal given*, as in I. 776. *till, THE signal given*, and II. 56. *wait THE signal to ascend*: But *as* is right; for the *uplifted Spear* was not (as Dr. B. supposes) the signal itself: it was design'd, by its *waving*, to *direct their course*, tho' it serv'd at the same time *as a signal* for them to begin to move.

VER. 351.

*A Multitude, like which the populous North
Pour'd never from her frozen loyns &c.*

Dr. B. would *eject* these and 3 more Verses; as *foisted in* by his Imaginary Editor. *Frozen loyns* (says he) is improper for *populousness*. That difficulty might be got over, by reading,

I

LINES,

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LINES, i. e. the bounds of each Northern Country : thus *line* is us'd in IV. 210. But I think that the word *loyns*, tho' *frozen* be the Epithet, may pass with a less scrupulous Reader : *Gibraltar* (says the Dr.) is a new Name, since those Inroads were made : And so every Name, mention'd in the description of *Eden* IV. 210, is new since Paradise was situated there : Is this then any Objection ? But (says the Dr.) to *spread* from Gibraltar to the *Libyan sands*, is to spread over the surface of the Sea : And so they might, in Ships : but the Sense of *M.* is rather this ; They pass'd over the narrow part of the Mediterranean, beneath or beyond Gibraltar, and landing at Tangier or some such place there, they from thence spread themselves as far as the sandy Country of Libya.

VER. 372.

With gay Religions full of Pomp and Gold.

Dr. B. throws away this Verse, as Unintelligible to Him : but surely by *Religions M.* means Religious Rites, as Cicero uses the word when he joins *Religiones & Ceremonias*. De Legib. lib. 1. c. 15. and elsewhere.

VER. 375.

And various IDOLS through the Heathen world

Dr. B. reads *And various ATTRIBUTES thro' all the World* : because he thinks that *Idols* is us'd here in a sense uncommon. But be it as
uncommon

uncommon as the Dr. fancies, yet surely it is its properest Sense: for *Idol* most properly signifies the material representation and suppos'd resemblance of some Being which is worship'd: And were not the Heathen Deities known by their Idols? by seeing the *Idol* men knew whom it was design'd to represent. Each *Idol* was of a different Make, or had something belonging to it, which shew'd what God it was design'd for. Apollo's *Idol* with a Harp, or with Rays about his head, shew'd that it was Apollo's; and so of the rest. *Thro' all the HEATHEN world* is right; for tho' some of them were known to Israel too (as the Dr. says), yet in that respect Israel was Heathen, so far and so long as it worship'd them.

VER. 376.

*Say, Muse, their Names THEN known: Who
first, who last,
Rous'd from the Slumber, on that fiery Couch,
At their great Emperor's call, AS next in worth,
Came singly where he stood on the bare Strand
While the promiscuous croud stood yet aloof?*

So the passage should be pointed, and so it is in the two first Editions, except that in the first verse they have only a [,] after *known*. But Dr. B. has left out the Note of Interrogation and has made several Objections to this passage; the most material are These. For *then*, he says that the Author must needs have given it *when*. I think not; for the Sense is, *Muse say or de-*
I
clare

clare the *Names*, by which they were *then* known, when *wandering over the Earth* they got them *new names*. v. 365. and see v. 374. The Dr's change of *as* in the 3d Verse into *and* can only be necessary upon supposition, that *rouz'd* is a Verb; but it is a Participle here. The words *as next in worth* may either relate to *Who first, who last*, or to the *Emperor's call*, i. e. he called them up *as next in worth* to him: they were the Chiefs only, for the *Croud stood aloof*. Like to this is what we read in I. 757 &c. that the Heralds by Satan's order to Council *call'd the Worthiest*.

VER. 420.

*to the brook that parts
Ægypt from Syrian GROUND*

Dr. B. reads *bound*: but that is wrong, for the brook was it self the *bound* both of Ægypt and Syria, because it parted them. So III. 536. *where the Holy Land BORDERS on Ægypt*.

VER. 423.

These FEMININE

Dr. B. reads *These FEMALE DEEM'D*, and says, that *feminine* does not correspond to *Male*, but to *Masculine*: but the contrary is true in IX. 458. and X. 893. He adds, *deem'd*, thought so, by their worshippers; for it was nothing but Opinion. Can this be the true reading, when M. says immediately after, that *Spirits*,
when

when they please, can either sex assume? does it not follow from thence, that they are spoken of as really Males and Females?

VER. 450.

Adonis from HIS native Rock

Dr. B. reads *its*, lest we should mistake here the River for the *beautiful Person*, which the Poets mention: But this River took its name from that beautiful Person, and may therefore be spoken of here Personally: Thus *Tyberinus* is by *Virgil*, and *Achelous* by *Ovid*: and thus *M.* in III. 359. makes a Person of the *River of God*, and of a *Lake* in IV. 263.

VER. 485.

Lik'ning his Maker to the Grazed Oxe &c.

Dr. B. thinks This and the three next Verses to be the Editor's and not *M.*'s. His Objections to them are as follow. The *grazed Oxe* (says he) is silly and superfluous, meaning the Epithet: but *M.* took it from Psalm cvi. 20. *Thus they chang'd their Glory into the Similitude of an OXE THAT EATETH GRASS.* Again, he says, that *pass'd from Egypt marching* is quite wrong, because in Exod. XI. 4. it is said *God went out into the MIDST of Egypt*: but yet in ch. XII. 12. God says, *I will PASS thro' the midst of Egypt*: and will not That justify *M.*'s word *pass'd*? Next the Dr. objects to *bleating Gods*, and says that in the Text it is

D

only

only said, *The first-born of Men and all Cattle*; but in ch. XII. 12. where those words are, it is added, *and against all the Gods of Ægypt I will execute Judgment*: (see also Numb. xxxiii. 4.) where by *Gods M.* seems to have understood Cattle, and particularly Sheep: whether he understood the Text aright or not, is not to our present purpose: But (says the Dr.) the *Ægyptians* did not worship *Sheep*, they only abstain'd from eating them: Was not *Jupiter Ammon* worship'd under a Ram, hence *Corniger Ammon*? *Clemens Alex.* tells us that the People of *Sais* and *Thebes* worship'd *Sheep*; and *R. Jarchi* upon *Genes.* xlv. 34. says that a *Shepherd* was therefore an *Abomination* to the *Ægyptians*, because the *Ægyptians* worship'd *Sheep* as Gods. These Authorities will serve to justify our Poet, and keep the Reader from joining with the Dr. to throw out these four Verses.

VERSE 504.

*when the hospitable door
Expos'd a Matron to avoid worse rape.*

So *M.* caus'd it to be printed in the second Edition: the first ran thus,

*when hospitable doors
YIELDED THEIR MATRONS to prevent worse
rape.*

And *M.* did well in altering the passage: for it was not true of *Sodom*, that a *Matron* was yielded

yielded there; the Woman *had not known Man*, Gen. xix. 8. And as she was only offer'd, not accepted, it is not so proper to say that she was *yielded*. But observe that *M.* in the second Edition changed *yielded* into *expos'd*, because in what was done at *Gibeah*, Judg. xix. 24. the *Levite's* wife was not only *yielded*, but put out of doors and *expos'd* to the Men's Lewdness. Why then does Dr. *B.* prefer *M's* first reading to his second, when he alter'd the Passage to make it more agreeable to the scriptural story?

VER. 522.

but with looks

*Down-cast and damp, (yet such wherein appear'd
Obscure some glimpse of Joy, to have found their
Chief
Not in despair, to have found themselves not lost
In loss itself), which on his Count'nance cast
Like doubtful hue.*

So this passage should have been printed, with a Parenthesis where I have plac'd it: because the words *which on his Count'nance cast* &c. refer to *down-cast and damp*, and not to the words immediately preceding them, as the Reader will readily acknowledge, when he considers the whole Passage.

VER. 543.

Frighted the REIGN of Chaos.

Dr. *B.* reads *Realm*, thinking that *M.* could never use *Reign* as *Regnum* is us'd sometimes

for the *Region*, the *Space*. But in X. 283. he speaks of the *waste, wide ANARCHY of Chaos damp and dark*, where the Epithets shew that *Anarchy* signifies the *Region*, the *Space*, as *Reign* does here: and so *Spenser* taught our Poet to speak: for he says in Book II. Canto VII. 21.

That straight did lead to Pluto's grisly REIGN.

VER. 565.

Of Warriors OLD, with ORDER'D Spear and Shield.

Dr. B. reads *Of Warriors BOLD, with PORTED Spear and Shield*: We had (he says) *Heroes old* before, and therefore by *bold* we avoid the Repetition. But it was 13 Verses before, and therefore *M.* might without blame use the word *old* here again. Besides, he seems to use it here in a different sense; for by *Warriors old* may not be meant the Warriors of ancient times, but long-experienc'd Warriors, as in *Sampson Agon.* V. 140.

OLD WARRIORS turn'd

Their plated backs under his heel.

Dr. B. is again wrong in changing *order'd* into *ported*: for *ported Spear* (as appears from IV. 980. cited by the Dr.) is a Spear borne with the point toward the Enemy: but here *M.* uses a Comparison, to represent an Army not prepared to fight, but standing in military Order and

and Discipline about their General: see v. 569. *Order'd* therefore signifies borne or carry'd regularly, according to military Exercise: thus both the Spear and the Shield were *order'd*: but *ported* can never be apply'd to the *Shield*, however it may to the *Spear*. And This suggests another reason against reading *bold*; for it is the regular Discipline, and not the Courage or *Boldness* of the Warriors, that is brought for a Comparison; since they, who are compar'd to the Warriors, were then only *awaiting the Command of their Chief*.

VER. 575.

than that small INFANTRY
Warr'd on by Cranes.

I have no intention to justify the Pun in the word *Infantry*; but I cannot agree with Dr. B. who thinks that this whole Comparison was *foisted in*, and that M. would not have written *Infantry*, but *Cavalry*, since the *Pygmies* fought not on Foot, but riding upon Rams and Goats. *Pliny* indeed represents them as riding so; but neither *Homer* nor his Scholiast on *Iliad* III. 3. hint any thing of the *Pygmies* riding, when they fought with the Cranes; and *Pliny* only mentions it as a Report. On the contrary, *Juvenal* seems to suppose that they fought on foot; for in *Sat.* XIII. 173. he calls them a *Cohors*, which signifies a *body of foot*; and in v. 168. he says, *Pygmæus parvis CURRIT bellator in armis* &c.

VER. 587.

thus far these beyond
Compare of MORTAL Prowess.

Dr. B. would have us read RIVAL Prowess; because *Homer's auxiliar Gods* being mention'd, v. 579. it was not sufficient to place *These* above mortal. But the Comparison is made between Satan's Troops and the Troops that fought at *Ilium*; it is only a Circumstance taken notice of *en passant*, that the Gods assisted the two Armies at *Ilium*: they are no part of the Comparison, and therefore mortal may be justify'd.

But Dr. B. thinks farther that *Thus* has no sense here, and that it shews the rest to be interpolated: But *Thus* is right: the sense is; *These* (Satan's Troops) being far beyond compare of mortal Prowess thus, i. e. as I have been describing, yet observ'd their dread Commander.

VER. 590.

In shape and GESTURE proudly eminent
Stood like a Tower.

Dr. B. says that he cannot comprehend what is the *gesture of a Tower*, and therefore he is sure that M. gave it *In shape and STATURE &c.* But in my opinion the common reading does not ascribe *gesture* to a *Tower*. The words *like a Tower* are a short Similitude, and it is not necessary that the Similitude should correspond with every circumstance of the Description to which it refers.

VER.

VER. 603.

but under BROWS

OF *dauntless Courage*.

Dr. B. reads *but under BROW SAT dauntless*, &c: because (says he) SUB FRONTE, IN SUPERCILIIS is the seat of Haughtiness and Pride. True; and Therefore the common reading is right: for the Care, which sat on his faded Cheek, was under brows of dauntless courage, because dauntless courage was seated in those brows, in superciliis.

VER. 605.

Signs of Remorse and PASSION.

Dr. B. reads, and PITY, thinking *Passion* to be too wide a word, and to comprehend Disdain, Rage, &c. quite contrary to *Remorse*: but *Passion* signifies here grief, vexation, &c. (consistent with *Remorse*), and so it again signifies in X. 718.

VER. 606.

The Fellows of his Crime, the Followers rather.

Dr. B. reads, *The Fellows and the Followers of his Crime*: because (he says) all were not his followers; the Archangels his *Compeers*, were *Fellows* of his Crime, the lower Angels were *Followers*. But I don't find that any of them, except Satan himself, were Archangels; if any were, yet he was above them, and was an *Hierarch*. Most certainly they were *all* his *Followers*:

40 *A REVIEW of the TEXT of*
they were all *led under his conduct*, v. 130.
and even Beelzebub the *next to Satan in*
power, v. 79. was but *Regent under him*.
V. 698.

VER. 610.

Of Heaven, and from ETERNAL SPLENDORS
flung.

Dr. B. reads *ethereal Splendor* : but *Splendors* are
Glories : and *eternal* is right here, because *Hea-*
ven being mention'd before, there is no need of
ethereal to determine the place of those *Splen-*
dors. See my Note on III. 349.

VER. 621.

Words INTERWOVE with sighs.

Dr. B. reads, *interrupt* : but his own quo-
tation from *Fairfax's Tasso* XII. 26. justifies
interwove, as to the Sense,

Her sighs her dire complaint did INTERLACE :
And the word it self is us'd by M. in the Mask,
INTERWOVE with flaunting Honyfuckle.

VER. 635.

For Me be witnesses all THE Host of Heaven.

Not the whole Host of Heaven, (says Dr. B.)
for 2 thirds continuing in Faith and Happiness,
could not be *here* his witnesses : and therefore
he reads *all THIS Host of Heaven*. But why
may not the words *all the host of Heaven* mean,
ye who are the host of heaven? as elsewhere he
calls his Crew *Deities of heaven* : Or why may
not

not those who were absent be appeal'd to as witnesses, in the same manner as if they were present? there is a Pathos in such a manner of speaking. But if THE were wrong, we might read with less Alteration,

For Me be witnesses all YE Host of Heaven.

VER. 636.

If Counsels DIFFERENT.

Dr. B. reads, *IF Counsels* E'ER DEFERR'D. The reason, which he gives, is, That there is no hint in all the Poem of Satan's *differing* from all the Council or acting without their consent. True; but no more is there any hint of his ever having *deferr'd* or *delay'd* Counsels publicly resolv'd on: Why then is not This reason as strong against *e'er deferr'd*, as against *different*? I am for keeping the word *different*; and I think that Satan means to say, that He had not *lost their Hopes*, by ever having *differ'd* from the publick Vote and Opinion: If this be the sense of the Place, and Satan spake Truth, it must follow of course that there is no Hint in all the Poem of *Satan's* having ever *differ'd* from all the Council. The Doctor's objection against the common reading is the very foundation, upon which it is to be justify'd.

VER. 647.

that HE NO LESS

At length from us may find, Who overcomes &c.

Dr. B. reads *That* LESSON HE *At length* &c.
That Lesson, That Maxim, *Who overcomes &c.*

But

But then it should have been *THIS Lesson*: for in propriety of Grammar *This* refers to what follows, *That* to what went before. The common reading therefore is better, *that he no less, neantmoins, nevertheless, may find &c.*

VER. 662.

Open or UNDERSTOOD

Dr. *B.* reads *underhand*; for (says he) what is *understood*, is not conceal'd, but *open*: But he mistakes the sense of the word *understood* here; for *M.* means by it, not express'd, not openly declar'd, and yet imply'd: as when we say that a Substantive or Verb is *understood* in a Sentence.

VER. 667.

with grasped ARMS

Dr. *B.* reads *Swords*; because *Arms* (he says) is too general, including Helmet, Shields, and all: But the Epithet *grasped*, join'd to *Arms*, determines the expression to mean *Swords* only, which were spoken of a little before Ver. 664.

VER. 669.

towards the VAULT of Heaven

Dr. *B.* reads *the WALLS of Heaven*. The Emendation is good; and to the Quotations, which he brings to justify it, we may add II. 1035, and III. 71, 503.

VER.

VER. 690.

and dig'd out RIBS of Gold.

Dr. B. reads *SEEDS of Gold*: but if this has any meaning, it does not signify *Gold*, but that of which *Gold* is generated: which according to M. is *Sulphur*, for in v. 674. he calls Metallic Ore in general *the work of Sulphur*: and therefore *Seeds of Gold* in this sense will not come up to the Poet's meaning. He gave it *Ribs of Gold*, and meant veins of Gold-Ore, which are a sort of *Ribs* to the Earth. I don't doubt but the Poet here by saying, *They open'd into the Hill a spacious wound, and dig'd out Ribs of Gold*, alludes to the formation of Eve VIII. 463. he *Open'd my Left, and took from thence a Rib: — wide was the wound.*

VER. 695.

*Learn how their greatest Monuments of Fame
AND Strength and Art, &c.*

Here are three things (says Dr. B. very justly) distinguished for *Monuments*, viz. *Fame, Strength, and Art*; but if you separate *Strength* and *Art* from *Fame*, what has *Fame* to subsist on? he reads therefore *FOR Strength and Art &c.* But by an easier Alteration we may clear the passage thus,

*Learn how their greatest Monuments of Fame
IN Strength and Art are easily outdone &c.*

The

The construction will then be, *Are easily outdone* IN *Strength* &c. or *Monuments* founded IN *Strength* &c. Concerning the frequent mistakes of *in* and *and*, see my Notes on I. 90, and II. 304.

VER. 703.

FOUNDED *the Massy Ore*
Severing each kind, and scum'd the Bullion Drofs.

Dr. B. says that *Bullion drofs*, is a strange Blunder to pass thro' all Editions: He supposes that the Author gave it *and scum'd* FROM *Bullion Drofs*. But I believe that the common reading may be defended. The word *Bullion* does not signify *purify'd Ore*, as the Dr. says; but Ore boiled, or boiling; and when the Drofs is taken off, then it is *purify'd Ore*. M. makes *Bullion* an Adjective here, a thing very frequent with Him; and so *Bullion Drofs* may signify the *Drofs, that came from the Metal*, as *Spenser* expresses it, or the *Drofs* that swam on the surface of the boiling Ore. The sense of the Passage is this; They *founded* or melted the Ore that was in the *Mass*, by separating or *severing* each kind, *i. e.* the Sulphur, Earth &c. from the Metal; and after that, they *scum'd* the *Drofs* that floated on the top of the boiling Ore.

VER. 720.

Belus or Serapis.

Dr. B. objects against five Verses here: one of his Reasons for so doing is, that *Serapis* has the Accent on the first syllable, whereas he quotes Authorities to shew that it should have it on the
second

second. But there are other Authorities, which may serve to justify *M.* for we read in Martianus Capella, *Te Seräpin Nilus &c.* and in Prudentius *Isis enim & Seräpis, &c.*

VER. 745.

On Lemnos, th' ÆGEAN Isle.

Dr. *B.* reads *On Lemnos*, THENCE HIS Isle, and calls it a scandalous fault, to write *Ægean* with a wrong Accent for *Ægean*. But *M.* in the same manner pronounces *Thyéstean* for *Thyéstean* in X. 688. and in Par. Reg. IV. 235, we read in the first Edition, which Dr. *B.* pronounces to be without faults,

Where on THE ÆGEAN Shore a City stands.

And *Fairfax* led the way to this manner of pronouncing the word, or rather to this Poetical Liberty; for in his Translation of *Tasso* I. 60, he says

O'er ÆGEAN Seas thro' many a Greekish Hold,
and in XII. 63. AS ÆGEAN SEAS, &c.

VER. 769.

WITH *Taurus rides*.

Dr. *B.* reads IN *Taurus rides*, and says, Does *Taurus* ride too, a Constellation fix'd? Yes, or else *Ovid* is wrong throughout his whole *Fasti*, where he describes the rising and setting of the Signs of the Zodiac: See what he says of the rising of *Taurus* in v. 603. and our Author in

46 *A REVIEW of the TEXT of*
X. 663. speaking of the Fix'd Stars, says, *Which*
of them rising with the Sun, or falling, &c.

VER. 785.

Wheels her pale COURSE.

D. B. reads *pale* CARR: but *course* is right;
for it is usual with Milton to apply that Epithet
to the *course* which more properly belongs to
the Body that moves. So in Par. Reg. I. 253.
he speaks of a Star's BRIGHT *course*, because the
Star was *bright*, as he says PALE *course* here,
because the Moon is *pale*. See my Note on
II. 561.



BOOK.



B O O K II.

V E R. 2.

the wealth of ORMUS and of IND.

i, c, **D**iamonds, a principal part of the wealth of *India* where they are found, and of the Island *Ormus* which is the Mart for them.

Dr. *B.* not understanding the passage thus, would read *of HERMUS and of TAGE*, because (as he says) these two Rivers abound with Golden Sands, and because they are in the West, which the opposition of the East in next verse requires, as he thinks. But since *Hermus* and *Tage* are noted only for Golden Sands, therefore they cannot have been intended by *M.* here: for *Gold* is mention'd in the 4th Verse, and therefore the Wealth here spoken of must be of another kind. In answer to the Dr's other Objection, (that *M.* could not mean *Ormus* and *Ind*, places in the East, because the East is distinctly mention'd in the next Verse) it may be reply'd that *Ormus* and *Ind*, being Places whose Situation were well known to be in the East, that Circum-
stance

stance is Therefore not mention'd: but when he comes to speak of *Pearl* and *Gold*, he mentions the East, because the best kinds of them are found there. The Distinction is not between the Wealth of the West and of the East; but between three sorts of Riches, all in the East, *Diamonds*, *Pearls*, and *Gold*: and thus these three are join'd in v. 634. *In Pearl, in Diamond, and Massy Gold.*

VER 3.

with richest hand
Showers on her Kings Barbaric Pearl and Gold.

Dr. B. alters the Passage thus—*with richest hand*
Sows on her CLIME Barbaric Pearl and GEMS.

But *M.* certainly gave it *Gold*, and in the Epithet imitated Virgil's *Barbarico postes auro* &c. *Æn.* II. 504. To *sow the Earth with Pearl* is *M.*'s expression, as the Dr. proves; but did *M.* ever say *sow Pearl on the Clime*? the word *Clime* or *Climate* means not only the Earth, but the Region of the Air over it &c. and therefore it can't properly be said to be sow'd. Dr. B. asks, what's that? *shower'd with hand*? it is the same as *M.* says in v. 640. *Who shower'd with copious hand.* But what (says he) is *shower'd Gold on her Kings*? The sense might be, bestows on her Kings, furnishes the Country, and Therefore the Kings (who have the largest share of its Riches) with *Pearl* and

and *Gold*. But I rather believe that *M.* alludes here to the Custom us'd at the Coronation of Kings in some Countries of the East; for *Cherefeddin Ali* the Persian in his History of *Timur-Bec* (translated by Mr. *Petis de la Croix*) says that when he was crown'd, the Princes and Emirs *repandirent à pleines mains sur sa tête quantité d'Or & de Pierreries selon la coutume.* livr. 2. ch. 1.

VER. 25.

the happier State
In Heaven, which follows Dignity, might draw
Envy from each Inferior.

Dr. B. reads thus,

the happier state
In Heaven from each Inferior might have drawn
Envy, which follows Dignity.

This is good sense indeed; but is not *M's* meaning. He meant that the Higher in Dignity any Being was in Heaven, the happier his state was; and therefore Inferiors might there envy Superiors, because they were happier too. So that here is no occasion for any Alteration of the Order of the words.

VER. 47.

AND rather than be less
Car'd not to be at all.

D. B. reads HE *rather than* &c. because at present the Construction is *and* his trust *car'd*

E

not

50 A REVIEW of the TEXT of

not &c. But such small Faults are not only to be pardon'd but overlook'd in great Genius's. Fabius VIII. 3. says of Cicero, *In vitium saepe incidit securus tam parvæ observationis*: and in X. I. *Neque id statim legenti persuasum sit omnia, quæ magni auctores dixerint, esse perfectâ; nam & labuntur interim & oneri cedunt, &c.*

VER. 56.

SIT *lingering here*

Dr. B. reads STAY *lingering here*, because we have before STAND *in arms*: but *stand* does not always signify the posture, see an Instance of this in St. John. I. 26. To *stand in arms* is no more than to *be in arms*. So in XI. I. of Adam and Eve it is said that they STOOD *repentant*, i. e. were repentant; for a little before it is said that they *prostrate fell*. That *sit* is right here, may appear from v. 164, 420, 475.

VER. 69.

Mix'd with Tartarean Sulphur

Dr. B. says that the *Throne* could not be *mix'd with sulphur*, unless it was batter'd to pieces and pounded with it; and therefore he reads *marr'd*: But *mix'd* is right, and signifies *fill'd with*; it is an Imitation of what Virgil says in *Æn.* II. 487.

At

At domus interior gemitu miseroque tumultu
MISCETUR.

VER. 78.

When the fierce Foe &c.

Against Dr. B's objection to this passage, and
Alteration of it, see my Note on I. 169.

VER. 130.

that render all access

IMPREGNABLE

Dr. B. reads *Impracticable*, because he thinks
that *access* here does not signify the *place of*
access, but the *act of acceding*. But it may
mean the *place of access* here, as it does in
I. 761.

all ACCESS was throng'd, the Gates
And Porches wide.

VER. 135.

and at our heels all Hell should rise
With blackest INSURRECTION, to confound &c.

Dr. B. reads *blackest* INFUSCATION; which
expression I will not call a Vicious Tautology,
because the Dr. has shew'd that Virgil us'd much
the same. But then to *rise with Insurrection*
is no more Nonsense than *blackest Infuscation*,
i. e. *blackest darkning*. Nay the present reading
is much more justifiable than the Dr's, because
the Epithet *blackest* join'd to *Insurrection* shews
that not merely a *rising*, but a *rising* in some

terrible manner is imply'd. We may help the Expression a little by pointing the Sentence thus,

*and at our heels all Hell should rise,
With blackest Insurrection to confound &c.*

VER. 151.

Devoid of Sense and MOTION

Dr. B. reads *Action*: but *Motion* is the same, and a philosophical word; a power to *move* including a power to act.

IBID.

*and who knows
(Let this be good) whether our angry Foe
Can give it, or will ever?*

Dr. B. thinks that there is a Contradiction between This and what follows; That being here represented as Doubtful, which in the next Sentence is represented as Certain. He therefore would read

*and who SAYS
(Let this be good) THAT our INCENSED Foe
Can give it, or will ever?*

The alteration is great, and (what is worse) is needless: for it is no Contradiction, first to speak of a thing as Doubtfull, and afterwards (as upon second thoughts, as upon better consideration) to pronounce it absolutely Certain. There is a peculiar force and strength, when the Sentence thus rises; and the Argument is the Stronger, for not having been push'd with all its weight at first.

VER.

VER. 196.

Chains and these Torments? better THESE than worse

Dr. B. reads *better* **THUS** *than worse*; because (he says) that they were even Then loose from their Chains: but they were not loose from their *Torments*, and therefore the word *these* may refer to Them.

VER. 204.

*I laugh, when those who at the Spear ARE bold
And vent'rous, if that fail them, shrink and
fear &c.*

Dr. B. reads *so* instead of *are*, and says that otherwise there will be a want of the Particle *but* before the words *if that fail them*. But the Dr. is strangely mistaken; for, if we read *so*, then we shall want some words to compleat the sentence: for then the Construction will be, *when those who shrink and fear*: what of those? nothing is said; the sentence is suspended. But all is well, if we point the Verses thus,

*I laugh, when those, who at the Spear are bold
And vent'rous, (if that fail them) shrink and
fear &c.*

The sense is, *I laugh when those shrink and fear upon the Spear's failing them, who are bold and vent'rous at the Spear*, i. e. when they are fighting with it.

E 3

VER.

VER. 220.

This Horror will grow mild, this Darknefs
LIGHT

Dr. B. reads *left*, and says that it is *quite too much* that the *Darknefs* should turn into *light*: but surely this is no more than for *Horror* to turn into *mild*: both *Mild* and *Light* don't exprefs the highest degree, but only something that, in comparison of what they then suffer'd, might be call'd *mild* and *light*.

VER. 232.

when everlasting Fate shall YIELD
To fickle Chance, and Chaos judge the strife.

Dr. B. reads

when everlasting Fate shall PLEAD
WITH *fickle Chance* &c.

for (says he) if Fate *yields* to Chance, it prevents a following *strife*. But he mistakes *M's* *Se*, which is; When Fate shall yield or give way to Chance (so as that we may have a chance of succeeding in our attempt) and when *Chaos* shall *judge the strife* between the King of Heaven and Us; not between *Fate* and *Chance*, as the Dr. supposes.

VER. 245.

and his Altar breathes
Ambrosial Odors AND Ambrosial Flours.

Dr.

Dr. B. would read *from for and*: and asks how an *Altar* can *breathe Flours*, especially when *Flours* are, as here, distinguish'd from *Odors*? But, when the *Altar* is said to *breathe*, the meaning is that it *smells of*, it *throws out the smell of*, or (as *M.* expresses it IV. 265.) it *breathes out the smell of* &c. In this sense of the word *breathe*, an *Altar* may be said to *breathe Flours*, and *Odors* too as a distinct thing; for by *Odors* here *M.* means the smells of Gums, and sweet spicy Shrubs, see VIII. 517. Not unlike is what we read in *Fairfax's Tasso* XVIII. 20.

Flowers AND Odors sweetly smell'd.

VER. 255.

*Hard Liberty before the EASY Toke
Of servile pomp*

Dr. B. reads *before the LAZY Toke*; and says that the *Toke* was so far from being *easy*, that it was *wearisom* and unacceptable: To aspiring minds it was so, but Satan here speaks of what it was in its self: and in its nature it was *easy*; as Satan himself allows in IV. 45.

*nor 'was his Service HARD;
What cou'd be less than to afford him Praise,
The EASIEST recompence?*

VER. 294.

the Sword of Michael

Dr. B. reads, *the edge of Michael's Sword*, because (he says) *Michael, Raphael* &c. are ge-

nerally pronounc'd with but 2 Syllables. The Dr. in his Note on XI. 466. goes farther, and asserts that they are *always* but 2 Syllables: But before he had gone so far in his Emendations he might have remark'd, that these words are made to consist of 3 Syllables in VI. 202, 363, 411. VII. 40. XI. 235: and we find the same in XI. 552. XII. 466. So also *Fairfax* in the Argument of Book IX of his *Tasso* and elsewhere makes *Michael* 3 Syllables.

V E R. 304.

*And Princely Counsel in his face yet shone
Majestic, tho' in ruin.*

Dr. B. asks how *Counsel* could shine, or be majestic, or be in ruin: and therefore he reads *And Princely FEATURE in his Face* &c. But it is *his Face* which is here said to be majestic tho' in ruin, not *Counsel*; that is the Dr's mistake. Or perhaps it is the Person of *Beelzebub* which is describ'd as majestic in ruin; for *in his Face* is the same as *in the Face of Him* (see my Note on I. 90.) In the Poetical Stile *Princely Counsel* may properly be said to shine in *Beelzebub's* face: the way of speaking is common among Poets; thus *Fairfax's Tasso*. XIII. 70. *Out of his Looks* SHON Zeal &c. But if the Dr. will not allow that which appears visibly and eminently, to be said to shine, yet rather than agree with his great Alteration of the Text, I shou'd choose to read

public Care

*And Princely Counsel; AND his Face yet shone
Majestic, tho' in ruin.* See I. 591.

V E R.

VER. 309.

Or Summer's noon-tide AIR.

Dr. B. reads *Hour*, and says that it is not the *Air*, but the *Hour* which makes Stillness in hot Countries, all Creatures being then retir'd to Shade and Rest: Then he quotes *Callimachus* as using the Phrase *μεσημεριαν ὥραν*, equivalent (he thinks) to *noon-tide Hour*. But this answers only to *Noon Hour*, or *Noon-tide*: no one ever said *noon-tide Hour*, because *tide* is the same in such expressions as *time* or *hour*: *Hour* therefore is superfluous; and is very foreign to what *M.* meant. In hot Countries hardly any Wind blows at *noon-tide*; in the Afternoon or towards Evening the *cool Breezes* begin: So in X. 93.

*Now was the Sun in Western cadence low
From Noon, and gentle AIRS due at their hour
To fan the Earth now wak'd.*

VER. 329.

What sit we then projecting Peace AND War?

Dr. B. reads *Peace* OR *War*: perhaps better, *Peace* IN *War*: They were already engag'd in war: for it follows, *War has determin'd us*. See my Note on I. 90.

VER. 335.

what PEACE can we return?

Dr. B. reads *Faith*: but *Peace* is right, because it is oppos'd in the next Verse to *Hostility*,

58 A REVIEW of the TEXT of
lity, and in v. 329, we had *What sit we then*
projecting PEACE and War? by *Peace* is here
meant a peaceable disposition.

VER. 337.

and Revenge (tho' slow)

Tet ever plotting &c.

So we should read this Passage, for the sake of
Perspicuity inserting the Note of a Parenthesis.

VER. 352.

and by an OATH,

That shook Heaven's whole Circumference, con-
firm'd.

Dr. B. reads *and by a NOD &c.* thinking that
M. here had in view what *Homer* and *Milton*
say of *Jupiter's Nod*: but they (I think) don't
represent *Jupiter* as using that *Nod* to confirm
what he utter'd: *M.* alludes (no doubt) to what
St. Paul says of God *Hebr. vi. 17. he confirm'd*
it by an Oath.

VER. 362.

HERE perhaps.

Dr. B. says that *M.* must have given it *there* :
but I think not: in v. 360 it is *this place*, and
therefore *M.* gave it *here*, i. e. in the place which
I am speaking of. *M.* frequently uses *now* and
here, not meaning a Time or Place *then* pre-
sent to Him or his Speakers *when* they are speak-
ing; but that Time and that Place which He
or They are speaking of. The want of obser-
ving

ving This has made Dr. *B.* alter the Text very frequently, particularly thrice in the compass of a few Verses, III. 606, 613, 615.

VER. 407.

or SPREAD *his airy flight*

Dr. *B.* reads *steer*, and so *M.* sometimes speaks: but *spread* is as well as *steer*: for in the Mask He says to Lady *Derby*, *Mark what radiant state she SPREADS*: and in the same poetical manner he says of the Swan VII. 439. *She ROWS her state with oary feet.*

VER. 409.

*Over the vast Abrupt, e'er he arrive
The happy Isle? what &c.*

So we should read with a Note of Interrogation after *Isle*. But Dr. *B.* alters the Passage thus

*Over the vast Abrupt? SAY, he ARRIVES
The happy Isle: what &c.*

The common reading (he says) supposes, that he will arrive at last, which was hazardous and uncertain. But while *Beelzebub* was speaking, *Satan* was intending to try, and therefore he must have expected and suppos'd that he should arrive there: see v. 979. But after all, *e'er he arrive* may as well signify *e'er he can arrive*, as *e'er he shall arrive*: and that sense is clear of the Dr's Objection.

VER.

VER. 441.

Threatens him PLUNG'D in the abortive Gulph.

Dr. B. reads

Threatens him SWALLOW'D in TH' abortive Gulph.

But *M.* more generally says *swallow'd up*: The Dr. thinks his *swallow'd* would be more strong and formidable. True, but it would ill agree with the word *threatens* here: for he would be more than *threatned* with the loss of Being, if he were *swallow'd* in the Gulph, he would actually have lost his Being: for *swallow'd in the Gulph*, *lost*, and *perish'd* are synonymous in *Milton*: Thus in v. 149.

*To PERISH rather SWALLOW'D up and lost
In the wide Womb of uncreated Night.*

Therefore *plung'd* is right; and *M.* uses this word again on the very same occasion in X. 476. *PLUNG'D in the womb of unoriginal Night &c.*

VER. 483.

*for neither do the Spirits damn'd
Lose all their Virtue: LEST bad men should boast
Their specious Deeds on Earth.*

Here Dr. B. asks, Whether the Devils retain some of their Virtue, on purpose *lest bad men should boast &c.* This being an absurdity, he reads *LESS should bad men boast &c.* But there is no occasion for the Alteration. To take the force of the word *lest*, we must suppose the

the Author to have left his Reader to supply some such Expression as This, This Remark (of the Devils not *losing all their virtue*) I make, *lest bad men should boast* &c. Dr. B. knows that *μη* in Greek and *ne* in Latin are often thus us'd. *M.* here seems to have had in view *Eph. ii. 8, 9. By Grace ye are saved, thro' Faith, — not of Works, LEST any MAN SHOULD BOAST.* Not, that they were *saved not of Works*, on purpose *lest any man should boast*, but St. Paul puts them in mind of that, and made that Remark to prevent their *boasting*. So in V. 890. before the words *LEST the Wrath im-pendent* &c. these words (*but I fly*) are to be supply'd in the Construction.

VER. 494.

bleating HERDS

Dr. B. reads *Flocks*, and says that *Herd* is a word proper to Cattle, that do not *bleat*. But *Herd* is originally the common name for a number of any sort of Cattle: Hence *Shepherd*, i. e. *Sheep-herdsman*.

VER. 495.

that Hill and Valley rings

Dr. B. reads *Hills and Vallies ring*, because *Fields* went before in the Plural Number: but we have in XI. 116.

Of HILL and VALLY, Rivers, Woods, and Plains

See also VI. 784:

VER.

VER. 498.

*tho' under Hope
Of Heavenly Grace: and, God proclaiming
Peace
Yet live in Hatred.*

So this Passage should be pointed with a Colon after *Grace*: for the Contrast is between *Peace* and *Hatred*. And so it is in the first Edition.

VER. 516.

four SPEEDY Cherubim

Not much need of *Swiftnefs* to be a Trumpeter (says Dr. B.) and therefore he reads *sturdy*: but a Trumpeter has as little need of *Sturdiness*. By the Epithet *speedy*, M. means that they were quick in obeying the Orders of their Commanders.

VER. 517.

the sounding ALCHYMIE

Dr. B. reads *Orichacle*: But, since he allows that *Gold and Silver Coin, as well as Brass and Pewter, are Alchymie, being mix'd Metals*, for that reason *Alchymie* will do here; especially being join'd to the Epithet *sounding*, which determines it to mean a Trumpet, made perhaps of the mix'd Metals of *Brass, Silver &c.*

VER. 528.

*Part, on the Plain or in the Air sublime,
Upon the Wing, or in swift Race contend &c.*

So

So this Passage should be pointed, and the sense of it is; Part of them was contending who were swiftest in Flying or Running; while another Part v. 531. was contending on Horseback: so that these two Verses are a description of what only One Part did, display'd indeed in two Instances of their contending. But for want of observing this, Dr. B. would alter the Passage thus,

*Part on the Plain, PART in the Air sublime,
THESE on the Wing, THOSE in swift Race
contend &c.*

My account of the Passage, pointed as above, shews how unnecessary this Alteration is.

VER. 551.

FREE *Virtue* should enthrall

Dr. B. reads THEE, *Virtue* &c. because (he says) if *Fate* should enthrall *Virtue*, she was never *Free*, nor can be. But why may not *M.* be allow'd to say *Free Virtue*, when he means *Virtue* that ought to be *Free*?

VER. 561.

in WANDRING mazes lost

Dr. B. reads *winding*: but *wandring mazes* means *mazes* in which a man *wanders*: like to this is *mazy error* in IV. 239. and *wandring errors* in Fairfax's Tasso, V. 1. It is usual with *M.* to give that Epithet to the Thing, which more properly belongs to the Person, as may be seen in my Note on I. 785.

VER.

VER. 568.

or arm the' OBDURED breast.

So we read in the two first Editions: but Dr. B. has printed *obdurate*. M. again uses the word *obdur'd* in VI. 785.

VER. 580.

Heard on the ruefull STREAM

Dr. B. reads either *Heard on the ruefull SHORE*. or *heard FROM the ruefull stream*: for (he says) *on the stream* supposes the Hearer himself to be on the River. But the Text is right, and the sense is This; The Hearer, standing on the Shore, *heard* the Lamentation sounding *on the stream*. The words do not point out where the Hearer, but where the Lamentation was.

VER. 609.

All in a moment and so near the brink.

This Verse Dr. B. throws out, because *all in a moment* he thinks express'd before in v. 585: but that was 25 Verses before, a sufficient distance. He adds, *if they ferry'd to and fro in hopes to drink, the nearer the brink (the shore) the worse for that purpose*. But *brink* here may not mean the Shore, but the brim or surface of the Water; and the Construction is, The *brink* being *so near* to them. This was a great Aggravation of their Misery, that
when

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when the Water was so near as to seem within reach, yet they could not reach it or get one drop of it! This way of throwing in a sort of supernumerary Verse is very Beautiful in Poetry; and *M.* practises it often, as in IX. 433. and in *Sampson Agon.* v. 150.

VER. 611.

Medusa with GORGONIAN terror guards &c.

Dr. B. reads, *MEGERA with TARTAREAN terror &c.* *Medusa* (says he), one of the Gorgons, never did such work in Hell; her petrifying head being fix'd in the Shield of *Minerva*. But how is this any Objection to the common reading, which says nothing of *Medusa's* petrifying head; but only of her power of frightening? *M.* places the Gorgons in Hell, v. 628. as *Virgil* had done before him in *Æn.* VI. 289. and *Tasso* in IV. 5. and therefore *Medusa*, with her *Gorgonian terror*, may be allow'd a place here.

VER. 631.

Puts on swift WINGS.

Dr. B. reads *Puts on, swift-wing'd*, and calls the common reading a merry blunder of the Editor or Printer; *Satan* (says he) puts on Wings like *Dædalus*, I suppose, as if he had no natural Wings of his own. But *puts on*, he explains by *puts forward*, (and who ever understood it otherwise?) In this sense we may justify the common reading; *Satan puts on or*

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forward *swift wings*, i. e. he makes his wings move forward swiftly : *puts on* may as well be an active Verb, as a neuter one, in this sense.

VER. 635.

towering high,

As when far off at sea &c.

To This and several Verses which follow, Dr. B. has many Objections. Why a *Fleet* (says he) when a First-rate Man of War would do? Because a *Fleet* gives a nobler Image than a single Ship. He asks, To whom does Satan appear *far off*, when none were in sight? But the words *far off* have no relation to Satan; it is only a Fleet seen *far off at sea*, which is compar'd to Satan seen, whether near or far off, it is no matter: the Comparison being founded only in Satan's and the Fleet's *towering high*, and *hanging in the Clouds*. He objects farther to *Bengala, Ternate and Tidore*; but these *exotic* names (as he calls them) give a less vulgar cast to the Similitude, than places in our own Channel would do: so does the *Aethiopic Sea* more than the Expression *European Seas* would. As to what he adds, *Why is all this done nightly, to contradict the whole account, since at that time a sail cannot be descry'd?* It may be answer'd, that here is no Contradiction at all; for *Milton* in his Similitudes, (as is the practice of *Homer* and *Virgil* too), after he has shew'd the common resemblance, often takes the liberty of wandering into some

un-

unresembling Circumstances; which have no other relation to the Comparison, than that it gave him the Hint, and (as it were) set fire to the train of his Imagination: (see my Note on I. 306.) So here the common Resemblance ends at *Tidore*; what *M.* adds, *Whence Merchants bring* &c. is a new description, and in no part of it is bound to have any Resemblance or relation to what went before: See the same thing in III. 438. *Stemming nightly towards the Pole*, means that by Night they sail northward; and yet, for all that, by Day their *Fleet* may be descri'd hanging in the Clouds.

VER. 644.

high reaching to the horrid roof,
And thrice THREE-FOLD THE Gates.

Dr. B. reads *ARCHED roof*; but *horrid* is proper, because in v. 635. the *roof* is call'd the *fiery concave*. The Dr. reads also, *And thrice THREE-FOLDED Gates*: but the Construction (I think) will not allow that: for *high reaching to the horrid roof* must be understood of *the Gates*, and as one part of the description of them, while the other part is that they were *thrice three-fold*: and therefore we can't spare the word *the* before *Gates*, because the Ablative Case put absolutely, (as it is here) seems to require that Article: And if the sense demands *the Gates*, then the word *three-fold* must remain unalter'd. But (says the Dr.) *thrice three-fold the Gates*, would make nine Gates

instead of one. No, no more than in VI. 234. where *the rocky Orb of TEN-FOLD Adamant* does not mean *ten Adamants*, but a Shield which has *ten folds* of Adamant.

VER. 634.

A CRY of Hell-hounds never ceasing bark'd &c.

Dr. B. reads a *CRUE* of Hell-hounds: but Mr's *CRY* of Hell-hounds is of the same Poetical Stamp as *Virgil's ruunt equites & odor a canum vis*. *Æn. IV. 132*, where what is proper to the *canes* is said of the *vis*; as here what is proper to the *Hell-hounds* is said of the *Cry*. We have the same way of speaking in VI. 212. VII. 65. and elsewhere.

VER. 672.

What seem'd HIS head.

Dr. B. reads *ITS head*, because we read before *Black IT stood*: but because we read afterwards *from HIS seat*, and *HE strode*, we may as well keep the common reading.

VER. 678.

*Admir'd, not fear'd: God and his Son except,
Created thing nought valu'd he nor shun'd.*

Dr. B. observes that the Expression, *no created thing, God and his Son except*, has been justly reprehended, as implying that God and Son were created: he therefore would read

God

God and his Son EXEMPT,
No OTHER thing OUGHT valu'd be OR shun'd.

But how the difficulty is help'd by reading *ex-empt* instead of *except*, I don't see: and surely the last Verse could never come so out of M's mouth. Suppose we should attempt to ease the Passage by pointing it thus,

Admir'd, not fear'd, God and his Son except;
Created thing nought valu'd be or shun'd.

In this way of reading the words *not fear'd, God and his Son except*, will be an abbreviated way of speaking: instead of, *not fear'd*, for he fear'd nothing *except God and his Son*. And then the sense of the following Verse will be, as for *created things* there was none of them that he *valu'd* or even *shun'd*, so far was he from *fearing* Them.

VER. 683.

Thy miscreated FRONT.

Dr. B. would read *Form*, and asks whether his *Front* only was *miscreated*, and whether he advanced That only, without his other Parts. But by *Front* here is meant the whole Person, as in IX. 329. *his foul esteem sticks no dishonour on our FRONT*. See also VII. 509.

VER. 689.

Art Thou He,
Who first BROKE Peace in Heaven &c.

Dr. B. reads here *brok'st*, and afterwards *drew'st* and *Thee*; because he supposes that the second Person is necessary in Construction; but when *He*, of the third Person, is nearest to the Verb, it is full as Grammatical in our Tongue to make the Verb of the third Person too: and perhaps *M.* chose the third Person rather than the second, to avoid such harsh sounds as *brok'st* and *drew'st*. The Construction is not, *Art Thou, who brokest Peace, He?* but *art Thou He*, i. e. the Person who broke Peace &c. This Construction is common enough in Scripture, from whence probably *M.* took it: See Instances in *Luke* vii. 19, 20. *Pf.* lxxi. 6. and *Pf.* lxxvii. 14. in the old Version.

VER. 700.

False Fugitive.

Dr. B. reads *HELL's fugitive*, thinking it below the Poet's thought to use the word *false* in the sense of Satan's being a *Liar from the beginning*. But he is here called *false* because he had call'd himself *a Spirit of Heaven*: compare *v.* 687. with *v.* 696.

VER. 734.

His Wrath, WHICH one day will destroy YE both.

Dr. B. reads *who*, and that would have been right, if *M.* had given it so, for *his Wrath* is the same as the *Wrath of Him*. But *which* is rather better here, because in the foregoing Verse

Verse M. had said *what'er his Wrath BIDS* :
and so in IV. 912. *Wrath* is represented as
punishing. The two first Editions have *YE both*,
tho' Dr. B. has printed *you both*.

VER. 744.
I know THEE not &c.

Dr. B. says that the Poet gave it *I know you*
not, meaning both the Daughter and the Son :
but *Sin* answers in v. 647. *Hast thou forgot ME*
then, and Satan in v. 740. says *till first I know*
of THEE, What Thing THOU art : both proofs,
that Satan spake here of *Sin* only, and not of
the Daughter and Son too.

VER. 857.
and has hither thrust me down
Into this Gloom of Tartarus profound,
To sit in hateful office; here confin'd,
Inhabitant of Heaven and Heavenly born :
Here, in perpetual agony and pain,
With terrors &c.

Thus this passage is to be pointed, and thus
the Repetition of *here* is well preserv'd, by its
beginning a short Sentence each time. There
was no occasion then for Dr. B. to place v. 860.
before v. 858. or to throw it quite out, which
he prefers to the alteration of its place.

VER. 892.

Illimitable Ocean without BOUND.

Dr. B. reads *without shore*, and says that *this* same BOUND cannot be allow'd: it is the same as *Boundless without bound*. To justify his reading *without shore*, he quotes *Psalm 124*. Glad that now his Sea should find a Shore; which is said of Satan just getting out of the Ocean of Chaos into the Confines of Light; and therefore if This proves any thing, it proves that this Ocean had a shore, not that it was *without shore*. But that passage proves nothing, it being only a metaphorical expression. *Illimitable without bound*, is as justifiable as what M. says in l. 405, *unbottom'd infinite Abyss*, tho' *Abyss* expresses *unbottom'd*, and *infinite* signifies the same there. Besides if we take away *bound*, we have the very same Idea repeated in the next Verse. The Passage should (I think) be pointed thus, and then the Ideas will rise instead of being only repeated over again.

a dark

*Illimitable Ocean, without bound,
Without dimension, where length, breadth and
hight &c.*

VER. 900.

*and to Battel bring
Their Embryon Atoms.*

Dr. B. gives his Vote against the word *Embryon*, as the Editor's *Manufacture*, and reads
instead

instead of it *legion'd*: but it is not proper here to call the Atoms *legion'd*, because even afterwards it is only said, that they *swarm round the Flag of each his faction*, and in v. 905. they are describ'd as only *levied*: in such a place of Confusion it would not be right to suppose them *legion'd* at all, i. e. reduc'd into regular order in legions. But what is the quarrel with *Embryon*? first the Dr. says that *ἔμβρυον* is the Singular, *ἔμβρυα* is the Plural, and therefore *Embryon* join'd here to *Atoms* is a Violation of Grammar. But *M*. uses *Embryon* here as an Adjective; as he does again in VII. 277. In *M*. the Substantive is *Embryo*, and the Plural *Embryos*, as in III. 474. and therefore there is no Violation here of Grammar. Next the Dr. objects to the sense of the words *Embryon Atoms*, which (he says) must be Infant Atoms, yet unborn of their Mother Atoms. But these *Atoms* may be called *Embryon*, because they are in their unborn state (as it were), being yet not form'd or shap'd into substance.

VER. 906.

*To whom THESE most adhere,
He rules a moment.*

Dr. B. reads *THE most adhere*, i. e. (says he) He of the four rules, while he has the Majority. But this is not *M*'s sense; for according to Him no *Atoms* adhere to *Moist*, but such as belong to his Faction, and the same is to be said of *Hot*, *Cold* and *Dry*. Therefore the
reason

reason why any one of those four Champions *rules* (tho' but for a *moment*), is, because the Atoms of his faction *adhere most* to him. Firm dependence indeed (says the Dr.), and worthy the superlative *most*, that lasts but a *moment*: but I should think, that the less firm the dependence is, the finer Image we have of such a state as that of Chaos is.

VER. 917.

*Into this wild Abyss the wary Fiend
Stood on the Brink of Hell, and look'd a while.*

Dr. B. reads, *Look'd FROM the Brink of Hell, and stood a while*; and he calls the common reading an absurd and ridiculous Blunder; because *into this wild Abyss* relates not to *stood*, but to *look'd*, which is the Verb at the farthest distance. But if this be a Blunder, *M.* is elsewhere guilty of it; we may rather suppose that he could not but see it, and therefore that he thought it an allowable Liberty in writing; for thus in V. 368. he says

*what the Garden choicest bears
To sit and taste.*

Where *sit and taste* is us'd for *sitting taste*; as here *stood and look'd* for *standing look'd*.

VER. 937.

HURRIED him

As many MILES ALOFT.

Dr.

Dr. B. would have us read

HURL'D *him* BACK

As many FATHOMS HIGH.

But this reading will not do; for then Satan would have been just at the same highth as he was before he fell; and that was only *many a league* above the Mouth of Hell, v. 929. And yet after his rise, he is soon near the Throne of Chaos, v. 959. which was on the Frontiers of his Realm, v. 998. from which Frontiers (as Chaos says, v. 1007.) the *new world* was not far, and the new world was *fast by hanging* to Heaven, v. 1051. So that according to the Dr's reading, there was hardly space enough between Heaven and Hell, for Satan and his Host to be nine days falling thro' it, as *M.* says they were, in VI. 891. But this may be accounted for, if the space between the Mouth of Hell and the Throne of Chaos was so great as the Reading *as many Miles* (ten thousand) intimates to us: And it was properly an *ill chance* for Mankind, that he was thus speeded on his Journey so far. To say (as the Dr. does) that it was too much for one Cloud to make such an Exploſion, is to pretend to know exactly what force a Cloud *instinct with Fire and Nitre*, can have in the Realm of Chaos.

VER. 956.

Of the NETHERMOST Abyss.

Dr. B. rejects *nethermost* here, and again in v. 969, and charges *M's* Blindness as the cause
of

of his forgetting himself here and being Inconsistent. But it is the Dr. that mistakes, and not the Poet: for tho' the *Throne of Chaos* was above Hell, and consequently a part of the *Abyss* was so, yet a part of that *Abyss* was at the same time far below Hell; so far below, as that, when Satan went from Hell on his Voyage, he fell in that *Abyss* 10000 *Fathoms deep*, v. 934. And the Poet there adds, that if it had not been for an Accident, he had been falling down there to this Hour: nay it was so deep as to be *Illimitable*, and *where hight is lost*. Surely then the *Abyss*, consider'd all together, was *nethermost* in respect of Hell, below which it was so endlessly extended: and therefore there was no occasion for Dr. B. to read here *this vast unknown Abyss*, instead of *the nethermost Abyss*, nor in v. 969. *regnant o'er this vast Abyss*, instead of *of this nethermost Abyss*.

VER. 971.

to disturb

The secrets of your Realm.

Dr. B. reads *to DISCLOSE*, and says that *to DISTURB the secrets* is no warrantable expression: If by *secrets* M. meant *secret things*, the Dr. may be right: but M. means rather the *secret parts* or places, as in 891. Our Poet here seems to have had in his Thoughts *Virg. Æn. l. 527.*

VER.

VER. 992.

MADE head against Heaven's King.

Dr. B. would have it *MADE'ST head* &c. thinking that the Syntax requires the second person; but see my Note on v. 689.

VER. 996.

and Heaven Gates

Pour'd forth by millions &c.

Against what Dr. B. would insert here, see my Note on I, 169.

VER. 999.

*If all I can, will serve
That little which is left so to defend,
Encroach'd on still by OUR intestine broils
Weakening the Sceptre of old Night.*

Dr. B. makes great Alterations here, and would have us read,

*If all I can, will serve
That little which is left us to defend;
Encroach'd on BY CREATIONS OLD AND NEW,
STRAIT'NING the BOUNDS of ANCIENT Night.*

For so in the second Verse he reads us: but so is right, and signifies by keeping residence on my Frontiers and doing all I can. Again, he finds fault with OUR intestine broils, and says that Chaos's or Night's Sceptre is not weaken'd, but is strengthen'd and subsists by them. So far he

is right, and therefore *M.* if he wrote *our intestine broils*, could never mean the broils within the Realm of Chaos. It appears from the following Verses, that the encroachments, which Chaos means, were the Creation of *Hell* first, and then of the *new World*, the Creation of both which was the effect not of any *broils* in Chaos's Realm, but of the *broils* in Heaven between God and Satan, the Good Angels and the Bad, called *intestine war* and *broils* in VI. 259, 277. So that the Passage, as it stands, seems to be faulty; but without so great an Alteration as Dr. *B.* makes, we may clear it of all difficulty. We must remember that it is Satan, to whom Chaos here speaks, and therefore we may suppose that *M.* gave it, *by YOUR intestine broils*. In the first Editions there is no Comma after *broils*; and there should be none, because *broils* is the Substantive with which the Participle *weak'ning* agrees: It was their *broils* which *weaken'd* Night's Sceptre, because the Consequences of them lessen'd her Kingdom.

VER: 1019.

*Or when Ulysses on the LARBORD shun'd
Charybdis, and by th' other Whirlpool steer'd.*

These two Verses Dr. *B.* would throw quite away. *LARBORD*, (he says) is abominable in Heroic Poetry; but *Dryden* (as the Dr. owns) thought it not unfit to be employ'd there: and *M.* in other places has us'd nautical terms, without being censur'd for it by the Dr. So in IX.

513. he speaks of *working a ship*, of *veering* and *shifting*, and in l. 207. of *mooring under the Lee*. So *Virgil's legere litus* is observ'd to be a term borrow'd from Mariners, by *Servius* in his Notes on *Georg. II. 44.* and *Æn. III. 127.* But the Dr. has two very formidable Objections against the sense of these Verses. First he says that *Larbord* or Left-hand is a mistake here for *Starbord* or Right-hand, *Charybdis* being to the *Starbord* of *Ulysses* when he sail'd thro' these Straights. This is very true; but it does not affect what *M.* here says; for the sense may be, not that *Ulysses* shun'd *Charybdis* situated on the *Larbord* of his Ship as he was sailing; but that *Ulysses* sailing on the *Larbord* (to the Left-hand where *Scylla* was) did thereby shun *Charybdis*; which was the Truth of the Case. The Dr's other Objection is, that *Scylla* was no *Whirlpool*, which yet she is here suppos'd to have been: But *Virgil* (whom *M.* follows oftner than he does *Homer*) describes *Scylla* as *naves in saxa trahentem*, *Æn. III. 425.* and what is that less than calling it a *Whirlpool*? And *Athan. Kircher*, who has written a particular account of *Scylla* and *Charybdis* upon his own view of them, does not scruple to call them both *Whirlpools*. The truth is, that *Scylla* is a Rock situated in a small Bay on the *Italian* coast, into which Bay the Tyde runs with a very strong current, so as to draw in the Ships which are within the compass of its force, and either dash them against the Rock, or swallow them in the Eddies: for when the Streams

have

have thus violently rush'd into the Bay, they meet with the Rock *Scylla* at the farther end, and being beat back, must therefore form an Eddy or *Whirlpool*. This account is gather'd partly from *Sandys's Travels*, and partly from *Historia Orbis Terræ* &c. where it is said, *Ejus natura est, ut ingenti ultro citroque commeeantium aquarum perturbatione agitetur: quando affluxu agitur, tanta est ejus violentia, ut navis ed delapsa, omni evadendi spe sublata, montium parietibus illidatur. Vide Hoffman. Lexicon.*

VER. 1037. *But be once pass'd, soon after when Man fell &c.*

Dr. B. would throw out here eleven Verses, as if they were an Interpolation: but the foregoing words, containing a Repetition of what went before them, *with difficulty and labour* He, have no force nor propriety, unless it be added (as it is in these Verses) that some others afterwards went this way with more Ease.

VER. 1038. *and Chaos to retire,
As from HER outmost works a broken Foe, &c.*

Dr. B. reads *As from HIS outmost works &c.* because (he says) if they be *her* works, then *Nature* retires, contrary to the Poet's Thought. But this difficulty is to be got over by only changing the Points thus,

and

*and Chaos to retire
As from her outmost works; a broken Foe,
With tumult less and with less hostile Din.*

i. e. *Chaos* being a *broken Foe*, and making
less Hostile Noise.

VER. 1051.

*And fast by hanging in a Golden Chain
This pendant World, in bigness as a Star
Of smallest Magnitude close by the Moon.*

Dr. B. by putting a Comma after *Magnitude*,
(contrary to all the first Editions) has fallen into a strange mistake about the sense of these Verses, and has in consequence of it thrown away the last of the three, and chang'd *in bigness as a Star* into *this new-built Universe*. He supposes that *M.* by *pendant world*, means the Earth; that is one inadvertency which he charges *M.* with: and then he wonders that the *pendant World* or Earth should be pointed out from her Neighbourhood to the Moon, so much less than Her.

But if we take away the Dr's unhappy Comma after *Magnitude*, then these faults of the first *Magnitude*, as the Dr. seems to suppose them, will disappear at once: for the words *close by the Moon* are part of the Similitude, and don't relate to the *pendant World*: The sense is, This *pendant World* (seen far off v. 1047.) seem'd to be no bigger than a *Star of smallest magnitude*; nay not so large; it seem'd

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no bigger than such a *Star* appears to be, when it is *close by the Moon*; the superior Light of which makes any *Star* that happens to be very near her Disc, to seem exceedingly small and almost to disappear. *At the sight of the Sun* (says our Poet IV. 34.) *all the Stars hide their diminish'd heads*; just so the Stars are diminish'd by the Moon: but, because her Light is so much inferior to that of the Sun, the Stars which appear to be *diminish'd* by her, are those only which are *close by her Orb*, and so within the more immediate Verge of her Brightness.



BOOK

(83)

B O O K III.

VER. 16.

Thro' UTTER and thro' middle darkness born.

Dr. B. reads *outer* here as in all other places:
but see my Note on I. 72.

VER. 17.

*With other Notes than to th' Orphéan Lyre
I sung of Chaos &c.*

Dr. B. reads *than* ONCE *th' Orphéan Lyre*, for
(says he) could *M. sing to the Orphéan Lyre*,
that was broken some thousand years ago?
No; but *M.* might sing of Chaos *with other
Notes than* were so long ago sung to Orpheus's
Lyre; and that is *M's* Meaning. Dr. B's read-
ing seems not to be good sense; for th' Or-
phéan Lyre did not *sing Notes*, but Notes were
sung to that: At least, this is *M's* way of
speaking in II. 547.

others SING,

With Notes Angelical, to many a Harp.

VER. 19.

TAUGHT by the heavenly Muse to venture down.

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Dr. B. reads TEMPTED by th' heavenly Muse &c. there was little need of *teaching* (says he), for *facilis descensus Averni*. But this is no Objection, because the Ease, which *Virgil* speaks of, relates to the way or road; and all journeys downwards are in respect of the descent easy enough. But to go down, if one does not know the way, is not always easy; *Aeneas* himself was forc'd to have a Sibyll to teach him the way, and why then may not *M.* say that he was *taught* by the Muse, how to venture down the dark descent of Hell? Dr. B. objects also to the words *reascend up* in the next Verse, thinking *up* superfluous, but to *reascend* signifies by returning to ascend as in I. 633. and the Phrase *ascend up* is in V. 198. and in II. 75. where it is allow'd by the Dr.

VER. 23.

that roll in vain

To FIND thy piercing ray, and find no dawn.

Dr. B. would have it, To SEEK thy &c. but *seek* will not do here, because *rolling to find* is the same as *seeking*: and the Poet here is not *uncopious*, as the Dr. says; for the opposition is between *piercing ray* and *dawn*: The sense is, My Eyes endeavour to *find thy piercing ray*, but are so far from it, that they can *find no dawn*.

VER. 26.

yet not THE MORE

Cease I to wander.

Read

Read (says Dr. B.) *yet not* FOR THAT, because there is no gradation in ceasing. But we may come nearer to the Text by reading *yet not therefore*: our Poet and *Fairfax*, whom he mostly follows, do frequently in their Verses place the Tone on the last Syllable of *therefore*.

VER. 32.

Nor SOMETIMES forget.

Dr. B. reads *nor AT TIMES forget*; and says, that he, who does not *sometimes* forget, does always remember. But *nor sometimes forget* is the same as *and sometimes not forget*: Dr. B. knows that *nec* and *neque* in *Latin* are frequently the same as *& non*.

VER. 34.

So were I equal'd with them in Renown.

Dr. B. reads *O were* &c. but it is *M's* way to use *so* in the sense of wishing, as here: we have in X. 834. *So might the Wrath*.

VER. 36.

And Tiresias and Phineus Prophets old.

M. has named before two famous Poets which were blind, *Homer* and *Thamyris*: *Homer's* credit is well establish'd, but the Dr. has great Objections to that of *Thamyris*; it is some Credit however to *Thamyris* that *Homer* mentions him in his *Iliad* II. 72. and *Plato* reckons him

among the chief of the ancient Poets: his lustful challenge of the nine Muses was only a Fable, we may presume, by which is insinuated the Court which he made to them, or his violent Affection for Poetry. But this by the by: we find *M.* here mentioning two blind Prophets. *Did he then* (says Dr. B.) *pretend to Prophecy?* No, but Poets and Prophets were of old judg'd to be near akin, and (as it were) of the same trade. *What bad Accent*, says the Dr. *the Tone in Tiresias being on the fourth Syllable?* He therefore throws away This as well as the preceding Verse: but we may mend the Accent by supposing that the interlin'd Copy intended this order of the words,

And Phineus and Tiresias Prophets old.

However that be, *M.* was (no doubt) the Author of these two Verses; Mr. *Marvel* in his Verses, prefix'd to the second Edition, alludes to the last of them thus,

*Just Heaven Thee, like Tiresias, to requite,
Rewards with Prophecy thy loss of sight.*

This *Prophecy*, which *Marvel* ascribes to our Poet, does not mean the Knowledge of things future, but of things Spiritual, and beyond common capacities: in which sense our Poet in his *Il Penseroso*, says of himself,

*Till old Experience do attain
To something like PROPHETIC strain.*

VER. 38.

*Harmonious numbers. As the wakeful Bird
Sings darkling, and in shadiest Covert hid
Tunes her nocturnal Note: thus with the Year
Seasons return &c.*

So these Verses should be pointed, and the force of the word *thus* may be represented in this manner. *Thus*, tho' the Seasons of the Year and of the Day (Even and Morn) return, yet they don't return to me, as they don't return to the Bird that *sings darkling* and *hid in shadiest Covert*. For the sense of the Word *Seasons*, see my Note on IV. 640.

VER. 42.

sweet approach of EV'N OR Morn.

Dr. B. reads of *Dewy Morn*, because the Poet in so many Years blindness had too much of Evening. But *M's* meaning may be understood by what he says in IV. 646. *Sweet the coming on of grateful Evening mild.*

VER. 49.

Of Nature's WORKS &c.

D. B. reads ALL *Nature's MAP*, because (he says) a *blank of Works* is an unphilosophical expression: if so, and if the sentence must terminate at *blank*, why may we not read?

*Presented with an universal Blank;
ALL Nature's works to me expung'd and ras'd.*

i. e. all Nature's works being, in respect to the *universal blank* or absence of Light from me, expung'd to me and ras'd.

VER. 54.

that I may see and tell
OF THINGS *invisible.*

Dr. B. would read THINGS ELSE *invisible*; because it is not proper to say, *see of things*: but M. often uses two Verbs, when only one of them can be join'd in Construction to the Accusative Case: See Instances in my Note on II. 917.

VER. 121.

Or ought by me IMMUTABLY *foreseen.*

To *foresee immutably* (says Dr. B.) are two Ideas that cannot unite: he thinks therefore that M. *must* have given it *immutably foredoom'd*. His Objection is right, but his Emendation is wrong, I think. M. seems rather to have dictated

Or ought by me IMMUTABLE *foreseen.*

Where *ought immutable* may signify any Event that cannot be changed or alter'd; so the word *immutable* is us'd again in V. 524.

VER.

VER. 130.

Man falls deceiv'd

By th' OTHER FIRST.

Dr. B. reckons the word *first* to be flat, and to add nothing to the sentence: he therefore reads, *by th' other's FRAUD*; but *first* will add weight to the sentence, if we take the sense of it to be, *Man falls*, being *first deceiv'd*, i. e. before he falls, *by the other*.

VER. 143.

Which UTTERING, thus he to his Father spake.

Dr. B. reads *breathing*, because *uttering love* (he says) is hardly allowable, and *uttering spake* is superfluous: But *uttering* signifies expressing, shewing, manifesting. In v. 347. we have, *Voices uttering joy*, equivalent to this phrase *uttering love spake*.

VER. 147.

with TH' innumerable SOUND

Of Hymns and sacred Songs.

Dr. B. reads *with innumerable STREINS &c.* He thinks it strange to find *innumerable* join'd to a singular number, unless the Substantive implies multitude in that very name: but is not *innumerable sound of Songs* here, the same with *innumerable force of Spirits* in l. 101? in both places the word *innumerable*, tho' join'd to *sound* and

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and *force*, yet in sense refers to *Songs* and *Spirits*. Again, he dislikes *Sound*, because *resound* follows in the next Verse but one. But this way of writing is common in this Poem: see I. 642, and II. 190, 192. So in I. 441, 442. we read *Songs unsung*. And we have the very thing, which the Dr. finds fault with, in VII. 558.

*Follow'd with acclamation and the SOUND
Symphonious of ten thousand Harps that tun'd
Angelic Harmonies: the Earth, the Air
RESONDED.*

VER. 215.

and JUST TH' UNJUST to save?

Dr. B. would read *and DIE THE DEAD to save?* the common reading (he says) is a shocking expression, as if they were not now *just*. But by *just* M. might have meant, obedient to the law of *Moses*, and fulfilling all the righteousness of that, to which Angels are not subject. This is a common sense of *Angels*, and *Angels* in the N. T. But the Poet's sense is rather this, and being *just* yourselves, *to save the unjust*: He plainly here alludes to 1 Pet. iii. 18. and he uses this expression again in XII. 294.

VER. 220.

MUCH LESS that durst &c.

Dr. B. reads NOT ONE *that durst*; for (he says) it was not less to be *Intercessor* than to bear the

the *Forfeiture*; it was one and the same thing. But surely the Case is otherwise; for by *Patron or Intercessor*, *M.* means one who should plead with God that he would be favourable to Man; which Intercession might be made by one, who yet would not venture so far, as to offer to take upon him to die for the Redemption of Man.

VER. 230.

Comes UNPREVENTED, *unimplor'd, unsought*

Dr. *B.* reads *uninvited*, because he does not know what to make of *unprevented*, unless the meaning be, that *Grace* comes *unimplor'd, if not prevented*, which he says would diminish the favour. If an Alteration was necessary, why should not we read *unrequested*, which is nearer in sound: but *unprevented* may signify here *not hinder'd, not prevented* by any outward Cause; there is nothing that intervenes between God and Man, to prevent his *Grace* from *visiting* Man: the sense rises higher, when the Poet adds *unimplor'd, unsought*, which words are explain'd in the next Verse.

VER. 335.

New HEAVEN and Earth.

Dr. *B.* reads *Heavens*; for (he says) *Heaven* is the Seat of God, *Heavens* are the visible ones, all not beyond the fixed Stars: but I find *M.* almost always using the known *Jewish* Phrase of
Heaven

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Heaven and Earth to express the whole crea-
ted World by: see Instances in VII. 62, 167,
232, 256, 617. VIII. 15, 70. X. 638, 647. XI. 66,
901. See also the Note on IV. 555.

VER. 344.

but all
The multitude of Angels WITH a shout
Loud as from numbers &c.

Dr. B. says that here is a Sentence without a
Verb, and therefore he reads *GAVE a shout*:
but there will be no need of his Alteration, if
we point these and the following Verses thus,

but all
The multitude of Angels with a shout
(Loud as from numbers without number, sweet
As from bless'd Voices,) uttering Joy, Heaven
rung
With Jubilee &c.

I have put one Verse and a half within the
Marks of a Parenthesis, that the Reader may
the better see the Construction, which is this,
All the multitude of Angels uttering Joy with
a shout, Heaven rung &c; where the first
words are put in the Ablative Case, absolutely:
and this reading will shew that the Doctor's
change of *with* into *gave* is unnecessary.

VER. 349.

Th' ETERNAL Regions.

Dr.

Dr. B. reads *Ethereal*: but *Heaven* being mention'd just before, there is no need of *Ethereal* determine what those *Regions* were: So I. 609.

amerc'd
Of Heaven, and from eternal Splendors flung.

And thus *Homer* frequently says *Οὐρανὸν αἰὲρ
εἶορτα.

VER. 359.

Rolls o'er Elysian Flours her Amber stream

Dr. B. reads *Rolls o'er* RELUCENT GEMS &c. because (he says) it is not well conceiv'd that *Flours* grow at the bottom of a river. But *M's* words don't necessarily imply so much; the river might only sometimes *roll over* them, to water them. And yet I am rather inclin'd to think, that the Poet here by *over* means *through* or *among*, as he does in I. 365, 521, 522. II. 62. The same Thought is again attempted by *Milton* in IV. 240. where he says that in Paradise

the brooks
Ran Nectar, visiting each Plant, and fed
Flours &c.

Elysian Flours is likewise us'd by *M.* in his Poem call'd *L'Allegro*, where he says

on a bed
Of heap'd ELYSIAN FLOURS.

VER. 360.

With THESE that never FADE.

Dr.

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 Dr. B. in consequence of his former Notes,
 reads *With THIS that never FADES, i, e, Ama-*
rant. But *These* is right, and refers to *Crowns*
 spoken of in v. 352. all the intermediate Verses
 being a Parenthesis. *M.* alludes here to 1 Pet.
 5. 4. *Ye shall receive a CROWN of Glory that*
FADETH NOT away.

VER. 376.

where thou sit'st
Thron'd inaccessible, BUT when thou shad'st
The full blaze of thy beams, &c.

Dr. B. puts a Colon after *inaccessible*, whereas
 the first Editions have only a Comma: and then
 he reads *EVEN when thou shad'st &c.* thinking
 that the Particle *but* spoils the series of the Para-
 graph. But the word *but* here is the same as *ex-*
cept, unless; inaccessible but when thou shad'st;
i, e, then only accessible, when thou shad'st &c.
 Perhaps *M.* had in view what *Ovid* says of *Phæ-*
bus when his Son *Phaëton* came to him, *Me-*
tam. II. 39.

circum caput omne micantes
Deposuit radios, propiusque ACCEDERE jussit.

VER. 381.

Yet dazle Heaven, that brightest Seraphim

Dr. B. would throw out this and the next Verse
 because the *Seraphim* themselves (he says) must
 speak these words, and consequently this Distich
 is

MILTON's *Paradise Lost*. Book III. 95
is absurd. But see the Answer to this in my
Note on V. 413.

VER. 397.
Back from Pursuit thy powers.

Dr. B. reads *We the Spectators* glad: but against this alteration see my Note on l. 169.

VER. 413.
shall be the copious matter of MY Song.

Dr. B. reads here *our Song*, and in the next line *our Harp*; but why may not *M.* take the Liberty us'd in the Ancient *Chorus*, where sometimes the Plural and sometimes the Singular Number is us'd? Or, it may be said that *M.* speaks in his own person, or rather narrates than gives us the words as the words of the angels. If we read it over, we shall see this plainly; *Thee first they sung*, v. 372. and again *Thee next they sung*, v. 383. and this accounts for what Dr. B. objects to v. 381. that *Seraphim* are mention'd.

VER. 444.
*None yet, but store hereafter from the Earth
&c.*

Dr. B. rejects as spurious this Verse and fifty-four more which follow: The chief of his Objections to the several Parts of them will be consider'd in their proper places. In general it may be ob-

serv'd that *M.* in the *Argument* of this book speaks of the *Limbo of Vanity*, and of *what Things and Persons fly up thither*. So that if *Dr. B.* thinks that the Editor inserted these, he must think too that the same busy Editor inserted that Paragraph in the *Argument*.

VER. 467.

Of Sennaar, AND still with vain design

Dr. B. reads *Of Sennaar, WHO still HERE with &c.* but the common reading is *Syntax*, and *Sense* too: there is no need of *here* to mark the Place; it being before signify'd, that they were come there.

VER. 473.

And many more too long

It seems as if a line were by mistake of the Printer left out here; for (as *Dr. B.* says) it is *deficiently express'd*. Besides *M.* had been mentioning those who *came single*: and therefore he could not fall upon the mention of *Embryo's, Idiots, Hermits, and Fryars* without some other Verse interpos'd, which shou'd finish the account of those who *came single*, and contain a Verb for the Nominative Cases *Embryo's, Idiots &c.* which at present is wanting.

VER. 483.

The Trepidation talk'd, and that FIRST-MOV'D.

Dr.

Dr. B. says that *First-mov'd* is here put instead of the *First-mover*: but surely *primum mobile* signifies the *First-mov'd*: the consequence of which is, that it is the *first-mover* of the other Spheres.

VER. 489.

Then might ye see

This is one of the passages which furnishes Dr. B. here with Objections against 55 verses of *M.* To the words *might ye see* he says, How could any one of his Readers *see* them, unless he is himself suppos'd a *fool*? But was not Satan there? and he is no Fool in this Poem: it is one thing to be there as an Inhabitant, and another thing as a Spectator. *M.* means, if any body was present there so as to be able to *see* what pass'd, he wou'd see *Cowls*, *Hoods* &c. It is very common among Poets to talk thus to their Readers; *Then might ye see* is no more than *then might be seen*. See *Virgil. Æn. VIII. 676.*

VER. 497.

now unpeopled and untrod.

What no *fools*, in this age (says Dr. B.)? But he mistakes *M.* who means by *now*, not the Time in which he wrote, but the Time which he is speaking of, the Time when Satan pass'd that way. And in this sense, there is no compliment to the present *Hermits* and *Fryars* as Dr. B. supposes. So *M.* uses *yet* in v. 444.

H

but

but a thousand Instances might be given of *now* and *yet* us'd thus in this Poem.

VER. 507.

Sparkling ORIENT Gems

Dr. B. would read *ardent* Gems, because *orient* is proper to say upon earth only: but *sparkling* and *ardent* are too near akin to be both used together, and since (as the Dr. allows) the best Gems come from the *East-Indies*, it may be allow'd to *M.* to mean by *orient* Gems no more than the *best* and *most precious* ones. *M.* very frequently uses the word *orient* in such a sense as this, and Dr. B. generally corrects it, tho' he has made no objection to the Expression in l. 546.

with ORIENT Colours waving.

Poets who write of things out of this world, must use Epithets and Metaphors drawn from things in this world, if they wou'd make themselves understood.

VER. 534.

Pass'd frequent, AND HIS EYE *with choice regard*

Dr. B. reads *as his Eyes*, and justifies the propriety of his reading by III. 650, and 660: but still (methinks) the words *with choice regard* have no force, if they have any connection, in the Dr's reading. Perhaps the present Text

of *M.* is right, and he meant that the word *pass'd* should be understood after *Eye*: Or if any alteration be necessary (which I am not convinc'd of), we may come nearer to the present Letters by reading thus, *and HIS EY'D with choice regard*, i. e. the Angels ey'd his people with choice regard. *M.* uses *ey'd* in IV. 504. VII. 175. and elsewhere.

VER. 555.

Round he surveys (and well might, where he stood

*So high above the circling Canopy
Of Night's extended shade) from Eastern Point
Of Libra to the fleecy Star, that bears
Andromeda far off Atlantic Seas
Beyond th' Horizon: then from Pole to Pole
He views in breadth, &c.*

So these Verses should be read, with a Parenthesis and with the Stops alter'd: and then all Dr. B's Objections vanish, and no Verses can be spar'd: he seems not to have consider'd that the Construction is, *He surveys from Eastern Point &c.* (i. e. he surveys from East to West:) and *then from Pole to Pole he views in breadth*, i. e. from North to South. The Dr. objects particularly to *M.*'s expression *circling Canopy* (for the shade of Night would be a *Cone*); but we may say that to Satan, who look'd down upon it from such a height, it appear'd not a *Cone*

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as it really was, but a *Circle*; which was the
Truth of the Case.

VER. 565.
that SHONE
Stars distant, but nigh hand seem'd other Worlds.

Dr. B. reads *show'd*: but wou'd M. use such
an ambiguous word, as might here signify either
ostenderunt or *visæ sunt*? better then to keep
shone, for they were real *Stars*, even when
they were distant.

VER. 574.
Thro' the calm firmament, (but up, or down
By Centric or Excentric, hard to tell,
Or Longitude), where the great Luminary

I think these verses are to be read thus, with
a Parenthesis: Satan was come down into the
first Region of the world, and had pass'd the
fix'd Stars; and now he was bending his course
to the Sun, who was then in his *Meridian*
Tower: M. does not directly name the Place,
where Satan was; but he says, that it was hard
to tell, whether from the place where he was,
his course towards the Sun was *upwards*, or
whether it was *downwards* (and if *downwards*,
whether it was *by* i. e. near the *Center*, or *Ex-*
centric i. e. in a line directing a different way
from the *Center*), or whether lastly it was nei-
ther *up* nor *down*, but *Longitude*, i. e. a direct
level line, as *Longitude* is us'd in VII. 375.

See

See the same way of speaking with This in
IX. 78, &c.

VER. 584.

and to each inward part

With gentle penetration tho' unseen,
Shoots INVISIBLE virtue, even to the Deep:

Dr. B. says *invisible* makes meer Tautology with
though unseen; but I think not; the words
though unseen relate to *penetration*, and *invi-*
sible is the Epithet to *virtue*, which is a distinct
thing from the *penetration* before mention'd;
and which might have been visible, tho' the
other was not so. But the Dr. says that *invi-*
sible spoils the measure of the Verse. M. seems
to have thought this no blemish to his Poem;
for he frequently in the beginning of a Verse
chooses this artificial negligence of Measure;
so in XI. 79.

By the WATERS of Life, where'er they sat

and *ib.* v. 377.

In THE VISIONS of God. It was a Hill

See also II. 302, 880.

There is no need therefore of reading with
Dr. B. *Shoots VITAL virtue* &c.

VER. 596.

Carbuncle most or Chrysolite,
Rubie or Topaz, TO THE twelve that shone &c.

A Friend of mine, observing that *Carbuncle* and *Topaz* were two of the twelve stones plac'd in *Aaron's* Breast-plate, thinks that *Milton* wrote

Rubie or Topaz, two o'th' twelve that shone &c.

O'th' for *of the* is not unfrequent in *Milton*: in XL. 432. we read *1'th' midst*, and in the Mask, *Queen o'th' wood*.

VER. 606.

and regions HERE

Dr. *B.* reads *there* in this place and two others which follow in the same page: but is it likely that the same mistake shou'd creep into three different places? Is it not more probable that *M.* speaking of the Sun, said *here*, because he was Then describing it, and expressing it's Nature? This is Poetical and common with *M.* as may be seen in many instances. See my Note on II. 362. where I shew that *M.* frequently uses the word *here*, not meaning thereby a place present to Him when he is speaking; but that Place only which he is then speaking of.

VER. 616.

*But all Sunshine, as when his beams at noon
Culminate from th' Equator. As they now &c.*

So

So these Verses shou'd be pointed, the similitude relating to *all Sunshine*, not to the words *as they now* : and then there will be no need to read with Dr. B.

But Sunshine All. As when his beams at Noon Culminate from th' Equator ; so they now &c.

VER. 643.

His Habit fit for speed succinct.

i.e. Those wings which he wore, were the *Habit* of him *fit for speed* and *succinct* : the word *succinct* does not signify here in its first and literal sense *girded* or *tuck'd up* ; but in the metaphorical sense of *ready* and *prepar'd* ; as *Fabius* in *Inst. Orat.* II. 2. says *Proni succinctique* &c. The want of remembring this made Dr. B. say that this passage represents Satan as cloth'd as well as wing'd : he therefore proposes to read

His Pace and Look as bent on speed.

VER. 657.

Interpreter through HIGHEST Heaven to bring

Dr. B. reads through *WIDEST Heaven* : but the reason, which he gives, is wrong ; for Embassies are from Heaven sent *downwards* into the infinite space, at least as well as *upwards* : by *highest Heaven* the Poet distinguishes it from the *Heaven*, which together with *Earth* makes

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up our world. See my Note on III. 335. and
see VIII. 178.

VER. 663.

but chiefly Man,
His chief Delight and FAVOUR, him for whom
&c.

Dr. B. reads *and FAVOURITE, whom*, and says,
that *Man his chief Favour* is not English. But
surely by *Favour* may be meant the Object of
his Favour; as by *Delight* is plainly meant
not his Delight itself, but the Object of his
Delight.

VER. 721.

The rest in circuit WALLS this universe.

Dr. B. reads *wall*: but *the rest* may be a noun
of the singular number, as *le reste* is in French.

VER. 722.

whose hither side
With Light from hence, tho' but reflected,
shines;
(That Place is earth, the Seat of Man; that
Light,
His Day); which ELSE AS th' other Hemi-
sphere
Night wou'd invade &c.

If we put the Parenthesis, as I have plac'd
it, there will be no occasion to read with Dr.
B.

B. *which STILL AT th' other Hemisphere &c.*
The construction is, *The hither side of the Earth*
shines with Light from hence; which hither
side Night wou'd else invade, as it does the
other Hemisphere.



BOOK



B O O K IV.

V E R. 5.

that now

While Time WAS, *our first Parents* HAD BEEN
warn'd

The coming of their secret foe, and SCAP'D,
Haply so SCAP'D *his mortal snare.*

DR. *B.* reads *is* and *may be*, and *scape* twice: because (he says) the Archangel *Raphael* did warn them in B. VIII. But the warning which he gave them there, or more fully in VI. 901. does not acquaint them with the *coming* of Satan: but only with his Ill-will and plotting against them in general. So that, when, what the Poet wishes, is that they had been warn'd of his *coming*, these verses are clear of Dr *B.*'s objection.

V E R. 24.

the MEMORY

Of what he was, what is, and what must be.

Dr. *B.* reads *theory* instead of *memory*: because he does not understand what is the *memory* of a thing present or future: But if the
Dr.

Dr. will allow that it is sense to say, *μνησθε ἑαυτοὺς ὅτι*, or *remember that You must die*, we may keep the word *memory* here, and prefer it to his *theory*. Memory is *recordatio*, or the thinking and reflecting upon any thing, as well present and future as past.

VER. 33.

Look'st FROM thy sole dominion like the God &c.

Dr. B. would read *Look'st IN thy sole &c.* not knowing what to make of *FROM thy sole dominion*: but *look'st* is the same as *appearest, seemest*; the sense is, O thou, that *from* (or on account of) *thy sole dominion* in this new world, *lookest* or *seemest like the God* of it. However to avoid any ambiguity, we may point the Verse thus,

Look'st, from thy sole dominion, like the God &c.

VER. 39.

how GLORIOUS once above thy Sphere

Dr. B. reads *soaring*, and quotes IV. 828. but from thence it appears, that Satan could not here represent himself as *soaring*, since that word does not express height in place, so much as a desire and attempt to get higher. Satan who was *one of the first Archangels, if not the First*, was not so by means of any *soaring*: and if his state, as an *Archangel*, might be call'd a *soaring one*, yet for Satan to say that he then *soar'd above the Sun's Sphere*, is to say nothing, but

but what every angel could truly say : Nor cou'd he use the word *soaring* to represent what he aim'd at, when he fought in Heaven ; for he plainly means to express what his state was before *Pride and worse ambition*, which were his ruin, gat hold of him. Let us keep *glorious* then, as a proper word ; especially since it is again us'd to the same purpose in V. 567, and 833.

VER. 40.

and worse Ambition.

Dr. B. reads *and* CURS'D *Ambition*, because he thinks it hard to say, whether *Pride* or *Ambition* is worse : but M. seems to mean by *Pride* the vice consider'd in it's self, and only as it is the temper of the Proud-man ; and by *Ambition* the vice that carry'd him to aim at being equal with God : and was not this vice the worst of the two ? I observe that Satan always lays the blame on his *Ambition*, as in v. 61, and 92.

VER. 55.

And UNDERSTOOD not

Dr. B. reads *and not* REFLECTING, thinking, that the Syntax is vitious : but either we may put the 53 and 54 Verses in a Parenthesis, and connect this Verse with the 50 ; or (as I rather think) we are to look upon the words *understood not*, to mean, *hoc, quod sequitur, à me non intellecto*, it being *not by me understood*, that a grateful mind &c. The words will then

be

be in the ablative case, and thus *M.* speaks in the same construction in X. 883.

And UNDERSTOOD not, all was but a Shew.

Thus also in *Par. Reg.* I. 437.

And, NOT well UNDERSTOOD, as good not known.

VER. III.

Divided Empire with Heaven's King I hold.

Dr. *B.* reads *I'LL hold*; but Satan means that at present, when he was speaking, he held divided Empire with God; he ruling in Hell, as God in Heaven. It must be therefore *I hold*. Satan in II. 326. owns, that God rul'd even *in Hell*, which is contrary to what he says here: but now that he was got out of Hell, and had so far succeeded as to reach Earth, he begins to think better of his Condition, and has alter'd his Opinion.

VER. 112.

By Thee AND more than half perhaps will reign.

Dr. *B.* reads *O'ER more than &c.* The common reading is faulty I believe; but it is an easier emendation, if we read thus,

By Thee—and more than half perhaps will reign;

Thus Satan will make an *Apopsiopsis* (as the Grammarians call it,) that is, will stop abruptly and

and leave out something, which he was going to say; in the room of which he adds boastingly, *and more than half perhaps will reign*: by which Saran means, what he says more expressly in *Par. Reg. IV. 303.* that he is *God of this World invok'd, and God beneath.*

VER. 114.

Thus while he spake, each Passion dim'd his Face

Thrice chang'd with Pale, Ire, Envy, and Despair.

Dr. B. chooses to read

Thus while he spake, Ire, Envy, and Despair,
THREE PASSIONS dim'd his Face, thrice chang'd
with Pale.

His Objection to the common reading is, that there being more than three Passions, *each* is not understood, till we come to the end of the next Verse; which he says is a Fault. But if we take away the Comma (as I think we should) between *Pale* and *Ire*, then the Passage will give us a sense clear of the Dr's Objection, viz. *Each* or every *Passion dim'd his Face*, and abated the Lustre of it; but some of them did more, for his face was quite *chang'd thrice* by three of the Passions, *Anger, Envy, and Despair*, which produc'd *Paleness* in it. So *pale fear* is fear which produces *Paleness*, in VI. 393. and it is observable that in the Argument

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gument of this book *M.* does not mention
Ire, but *Fear*, *Envy* and *Despair*.

VER. 123.

Deep malice to conceal, COUCH'D *with revenge*.

Dr. *B.* thinking *couch'd* (cover'd) *with revenge*
hard to be understood, would have it, FRAUGHT
with revenge, or IN *Friendship couch'd*. But
M. means, *To conceal deep malice couch'd* (or
cover'd) together *with revenge*; so that the
revenge shou'd be hidden as well as the *malice*.

VER. 126.

on th' ASSYRIAN mount

Dr. *B.* reads *Armenian mount*: but *Niphates*
is by *Pliny* reckon'd between *Armenia* and
Assyria, and therefore may be call'd *Assyrian*.
It is plain from *Milton's* account of the Situ-
ation of *Eden*, v. 210, 285: that *Eden* was in
Assyria, and it is plain from comparing III.
742, with IV. 27. that *Niphates* was not far
from *Eden*; so that *M.* must have plac'd it in
Assyria, at least on the borders of it.

VER. 129.

THEN *alone*

Dr. *B.* says that the Construction desires WHEN
alone; but I think not: for we read in the
former verse HIS *gestures*, and the construction
is, *the gestures of him, then alone*. This is a
frequent

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 frequent way of speaking in *M.* and yet has led
 Dr. *B.* to make many needless Emendations:
 See instances in *v.* 897. *II.* 734. *IV.* 567, 895.
X. 368.

VER. 147.

with fairest FRUIT,
Blossoms and FRUITS at once of Golden hue.

Dr. *B.* reads *Fruits* in the first Verse, because
Fruits follows in the next: but I should choose
 to read *Fruit* in both places; because I observe,
 that when *Milton* speaks of what is hanging
 on the Trees, he calls it *Fruit* in the Singular
 Number (when gather'd, in the Plural); as
 in *V.* 341. *FRUIT of all kinds.* See also *VIII.*
 307. and *IV.* 422. and in *IV.* 249. he repeats
 this very Thought again thus, *Others, whose*
FRUIT burnish'd with Golden Rind &c. And
 in the *Mask* we have

To save her BLOSSOMS and defend her FRUIT.

VER. 158.

NATIVE perfumes

Dr. *B.* reads *perfumes* AROUND: but *native*
 signifies natural; perfumes which were not ar-
 tificial, but came from the flours and sweet
 shrubs: they were *native* to Paradise, but not
 to the *Gales*; and therefore the *Gales* are
 justly said to have *stolen* them: Tho' there
 were no Artificial Perfumes then, yet in a Poet,
 who writes when there are such, it is a beauty

to use an Epithet, which expresses the excellency of the Perfumes of Paradise, by saying that they were natural. So in v. 289. we have, *with NATIVE honour clad*, tho' then there was no other sort of Honour, that they could be *clad with*, but such as was *native* or natural.

VER. 163.

*With such delay
Well pleas'd, they slack their course*

Dr. B. alters the order of the words thus,

*They slack their course,
Well pleas'd with such delay*

Because he thinks, that in the present order of the words the delay must be made by the *North East Winds*, and then the course of the mariners cannot but be slacken'd: but *such delay* means the delay that gives them the pleasure of smelling the *Sabæan Odours*, which the North East winds bring to them: *well pleas'd* with a *delay*, that has this circumstance attending it, *they slack their course*. This is sense, and seems to be M's sense.

VER. 171.

to Egypt, THERE FAST bound

Dr. B. reads to *Ægypt's* *UTMOST bound*: because in *Tob. viii. 3.* it is said, *Asmodeus fled to the* *UTMOST PARTS of Ægypt*: but it is there added *and the Angel BOUND him*: that

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he was *bound* there (says Dr. B.) adds nothing to the Comparison; but That is a Liberty in writing, which all Poets take: See my Note on ll. 63.

VER. 177.

All path of Man or Beast THAT pass'd that way.

Dr. B. justly objects to this verse, and then he substitutes this in the room of it,

All PASSAGE TO WHATE'ER ASSAY'D that way.

But without departing so much from the common reading, we may make it sense by this easy alteration,

All path of Man or Beast: NONE pass'd that way.

I hardly think that M. would say *that pass'd that*: the Printer more probably inferred the first *that* and drop'd *none* by mistake.

VER. 181.

*At one flight BOUND high overleap'd all BOUND
Of hill or highest wall.*

Dr. B. (as others before him) objects to the jingle of *bound* and *bound*: he therefore proposes *overleap'd all FENCE*: but I should rather read *mound*, as we have in v. 134. *as in a rural mound*; which expression is afterwards chang'd for *verdurous wall*, v. 143. But I believe M. gave it *bound*, for in v. 583. *we* have it again

— over—

—over-leap'd these *Earthy* BOUNDS, and in the *Argument* of this Book he says Satan over-leaps the BOUNDS.

VER. 196.

Yet not true Life
Thereby regain'd, but sat devising Death.

These words and some others at v. 200. Dr. B. would throw out. I have not much to say in behalf of them: but this may be observ'd, that when they are thrown out, yet still it will appear from v. 198, and 201. that there was a use, which Satan in M's opinion might have made, but did not make, of the Tree of Life; a Virtue, which he might have received from it, but did not: and what could that be, if not to *regain true Life*, if not to have had a *pledge of Immortality*? Besides, if the words in v. 200. be thrown out, there will be no Accusative Case to the Verb us'd in v. 199. for Dr. B. (I believe) will not say, that the Construction is, *but only us'd the Virtue of the Plant for Prospect*. So that either M. meant something which we cannot readily find out in his words, or else the passage is to be corrected in another manner than Dr. B. has done it.

VER. 236.

if ART could tell.

Dr. B. reads *if AUGHT (or OUGHT) could tell*: but by *Art* we may understand the Art of Poetry:

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and this is certainly a less general word than
ought, and therefore more proper.

VER. 238.

Rolling on ORIENT Pearl.

Dr. B. reads here *radiant*: but see my Note
on III. 507.

VER. 248.

Groves, WHOSE RICH trees &c.

The sense is, There were *Groves* here, *whose rich Trees bore odorous Gums and Balm*, and there were other *Groves*, which bore *fruit*, that had a *rind* of the colour of Gold. This is easy to be understood: why then does Dr. B. read *Groves*, *SOME whose Trees &c*? what does he mean by saying, that the *Fruit Trees were really the richer*, unless he takes their *rind* to have been really Golden, contrary to what is said in v. 148? *Odorous Gums and Balm* are always reckon'd Riches, and sell and bear a price more than *fruit* does.

VER. 249.

*Hesperian FABLES true,
If true, here only, and of delicious taste.*

Dr. B. prefers *Apples* to *Fables*, and asks, how *Fables* can be true any where? if they cannot, I wonder how the Dr. in his Edition of *Phædrus* suffer'd the following passage to stand without any Censure.

Hanc

*Hanc emendare, si tamen possum, volo
Verâ fabellâ.*

The first and most proper sense of the word *fabula*, as all the Dictionaries inform us, is, something commonly talk'd of, whether true or false; and if *M.* us'd the word *fable* so here, the sense is clear of the Objection. But the Dr. would rather throw out the words *Hesperian Apples* (or *Fables*) true, *If true, here only*, because (says he) the *Hesperian Apples* are represented by the Poets as of solid Gold, far from being of *delicious taste*. This Objection is answer'd by reading, as I think we ought to do, the whole Passage thus,

*Others, whose fruit burnish'd with golden Rind
Hung amiable, (Hesperian Fables true,
If true, here only), and of delicious taste.*

VER. 256.

Flours of all hue, and without Thorn the Rose.

Dr. B. rejects this Verse, because he thinks it a *jejune Identity* in the Poet to say, *The floury lap—spread Flours*: but tho' the expression be not very exact, it is not so bad as the Dr. represents it; for the Construction and Sense is, *The floury lap of some valley spread her store*; which store was what? why, *flours* of every colour or *hue*. But (says the Dr.) *of all hue* is not the Poet's stile, who in v. 698. has *Iris all hues*, without *of*: this is true; but the Poet's

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stile is not to be learn'd from one passage only,
especially when he speaks otherwise in other
places: as in the *Mask, Flours of more mingled*
bue, and elsewhere he has *of various hue*.

VER. 257.

ANOTHER side, umbrageous Grotts and Caves.

Dr. B. reads ON EITHER *side* &c. i. e. on ei-
ther side of those *Lawns* and *Downs*, within
the Groves on each side of them, were *Grotts* and
Caves. I don't well understand his Descrip-
tion; but I think I understand what *M.* means
by *Another side*. In v. 247. he says that *Pa-
radise was a seat of various view*. On one side
were *Groves*, and between them *Lawns* or
Downs, Hillocks or *Vallies*: On another side
there were *Grotts* and *Caves, Rivers* and *Lakes*
&c. It is true that *M.* does not at v. 248. say
On one side, but he describes one *view* of *Pa-
radise*, and that is the same as one *side* of it.
It is not unusual with *Milton* to say, *on the other*
side, when he had not mention'd *one side* before,
as in v. 985. *On th' other side*. See also II. 706.
The words *On either side* suppose that there were
but two sides; but there were more Groves of
Gums and *Balms* than one, and so more than
one of fruit; each of which Groves had two
sides. If a change were necessary, I would ra-
ther read ON TH' other side; but the common
reading may be justify'd.

VER.

VER. 263.

HER *Crystal mirror holds.*

Dr. B. reads *It's*, and asks why the *Lake* is here a Person: But a *Lake* may as well be a person here, and a Female one, as a *River* is in III. 359. See my Note on I. 450.

VER. 264.

AIRS *vernal* AIRS.

Dr. B. reads AIR, *vernal* AIR, and says that *Airs* in the plural does not mean the Element, but *Tunes*: see the contrary in VIII. 515. IX. 200. X. 93. and in other places, where *Airs* are *Gales* or breaths of wind.

VER. 268.

LED on *th' Eternal Spring.*

Dr. B. observes that the Verbs, that go before, are of the Present Tense, and therefore he reads here *Leads*: But that *M.* often mixes the Present and Perfect Tenses, appears from many instances, as in IX. 468.

soon ENDED his delight,
And TORTURES him now more.

See also I. 731. IV. 820. and Par. Reg. I. 115.

IBID.

Not that fair field
Of Enna, where Proserpine gathering flours,

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Herself a fairer flour by gloomy Dis
Was gather'd &c.

Dr. B. throws out all this and many Verses more that follow to v. 285. His Objections are (I think) of small weight: I will only mention one, in which he finds fault with the Poet's saying that *Proserpine* was *herself a fairer Flour*, and was *gather'd by Pluto or Dis*: Your *Woman Flour* (says he) is but fit for a Madrigal; and yet *M.* has us'd the same thought of a *Woman Flour* in another place, where Dr. B. has let it stand: it is in IX. 432. where the Poet speaking of *Eve's* tending her *Flours*, says

mindless a while

Herself, tho' fairest unsupported FLOUR.

VER. 293.

Truth, Wisdom, Sanctitude SEVERE and pure,
(Severe, but in true filial freedom plac'd),
Whence true Authority in men.

The middle Verse ought to have been put thus in a Parenthesis; for the *true Authority in men* arises not from *filial freedom*, but from their having *Truth, Wisdom, and Sanctitude severe and pure*, i. e. strict Holiness; which are Qualities that give to Magistrates *true Authority*, that proper Authority which They may want, who yet have legal Authority. This is *M's* meaning: and for explaining the word *severe*, he inserts a Verse, to shew that he does
not

not mean such a *Sanctitude* or Holiness as is rigid or austere, but such as is *plac'd in filial freedom*; alluding to the scriptural Expressions, which represent good Christians as *Free*, and as the *Sons* of God: on which foundation our Obedience (from whence our Sanctitude arises) is a *Filial* and not a slavish one; a Reverence rather than a Fear of the Deity. From hence we may see that Dr. B. had no sufficient reason to change *severe* in the first Verse into *serene*, and to throw out the second Verse intirely.

VER. 295.

*though both
Not equal, as their Sex not equal, seem'd.*

So it should perhaps be pointed; for their *Sex* did more than *seem* not equal.

VER. 299.

she for God in Him.

Dr. B. is right in reading *God* AND *Him*; and to the proof which he brings add X. 150.

VER. 309.

And by her yielded.

Dr. B. reads *As by her yielded*. But *and* is at least as good: the sense is, And when the Subjection was yielded by her, it was then best or most pleasingly receiv'd by her Husband: especially when it was *Yielded with coy submission*.

VER

VER. 323.

Adam the goodliest man of men &c.

Dr. B. throws out this and the following Verse, because he thinks the sense of them to be entirely express'd in the Lines preceding: but it is often a Beauty in Poetry to branch out the general thought into its particulars, which is the case here: and if we consider that *of* in *M.* often signifies among, (as it does in *v.* 411. and 752. and in *V.* 659. *VI.* 24. and elsewhere), we shall not find that the Construction of this place implies *Adam* to be one of his Sons, or *Eve* one of her Daughters; an Absurdity which Dr. B. charges it with: but only that if *Adam* was to stand among all his Sons and be compar'd with them, he would be the goodliest Person among them; and so *Eve* among her Daughters. So *Diana* is said by one of the Poets to have been *comitum pulcherrima*, not one of her own Companions, but more handsome than any of them.

VER. 325.

*Under a tuft of shade, that ON A GREEN
Stood whispering soft by a fresh fountain side,*

Dr. B. reads *to the breeze*; but is it proper to say that the Trees *wisper'd to the breeze*? is it not more usually said, that the Trees wisper'd by means of the breeze, or that the breeze made the Trees wisper. I don't see any occasion

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sion for *breeze* being mention'd here: because the following words *by a fresh fountain side* imply the cause of the *Tuft's* *wispering*: but there is occasion for the words *on a green*, because *M.* alludes to this circumstance soon after in v. 334.

On the soft downy bank,

i. e. a *green* bank which is the most *soft*, and *downy* seat: besides we have in v. 458.

On the GREEN bank.

I have put a Comma after *side*, to make the sense appear clearer.

VER. 381.

Hell shall unfold,

*To entertain you two, her widest Gates
And send forth all her Kings.*

Dr. B. reads,

Hell shall DISPLAY,

*To entertain you two, her MANSIONS WIDE,
And SET forth all her STORES.*

But the Alteration seems needless; because here is nothing but what is agreeable to what *M.* had said in II. 883, and 917. It is not there said, how soon the Portress of Hell attempted to shut the Gates of Hell and could not: Satan indeed *stood a while* at the Gates; yet, if she did not try to shut them, till after he was gone, he might not have known that they could not be shut. And in Satan's return to Hell, X. 419.
the

the Poet, by mentioning that Satan found the Gate wide open, seems to have intended that we should understand this fact as unknown to him.

VER. 400.

*To MARK what of their state he more might learn,
By word or action mark'd.*

Dr. B. reads *To PRY what of their state &c.* But thus the Syntax is faulty, I think: for *pry* is an Active Verb, and we commonly say to *pry into* a thing: besides, the word *pry* would be superfluous here, when in the former Verse *M.* had said to *view his prey*. Tho' the Poet uses *mark* and *mark'd* too, yet such repetitions of the same word are common with him; so common that we may suppose he did not do it for want of attention, and that it was not merely the Effect of his *Blindness*: see instances of it in my Note on III. 147. and in the Note that follows here.

VER. 405.

*couches close, then rising changes oft
His COUCHANT watch.*

Dr. B. would read *DOUBLE watch*, because *couches* goes before, (in answer to that reason see the former Note), and because (as he says) the Tyger could not be *rising* and *couchant* at the same time. But *M.* does not say that he was: his meaning is, that by *rising* he changes his *couchant watch*; his *watch*, which was a *couchant* one before he rose: and this is a better

ter reading than *double*; for since the *Fawns* were at play together, the Tyger could not watch one without watching the other at the same time.

VER. 406.

who CHOSE HIS ground.

Dr. B. reads, *who* CHUSETH ground: but how unpoetical is this? *As to the Tenses being out of Time* (so Dr. B. words it) in this and the following Verse, see my Note on v. 268.

VER. 410.

Turn'd HIM all ear to hear new utterance flow.

I once thought that for *him* we should read *her* in this Verse, because *Eve* was mention'd in the foregoing one. But *him* is right, and Satan is meant here, to whom this *utterance* (or human Speech) was then *new*.

VER. 411.

Sole Partner and SOLE Part, of all these Joys.

So the Passage ought to be read (I think) with a Comma after *Part*; and *of* here signifies *among*. The sense is, Among all these Joys, Thou alone art my Partner, and (what is more) Thou alone art Part of me: as in v. 487.

PART of my Soul I seek Thee, and Thee claim
My other half.

That

That *of* in *Milton* frequently signifies *among*, see my Note on v. 323. The want of observing this made Dr. B. read BEST *Part* for SOLE *Part*; thinking that *sole Part* is a Contradiction, and so it is as he understands *of* here, to be the Mark of the Genitive Case govern'd of *Part*.

VER. 449.

That DAY I oft remember.

Dr. B. reads *hour*, because (he says) perhaps in the Poet's plan they had not yet liv'd above three or two days. But from the Poet's plan it seems plain to me that they had lived many Days: for in v. 680. *Adam* says

*how OFTEN from the steep
Of ecchoing Hill or Thicket have we heard
Celestial Voices to the MIDNIGHT air.*

See also v. 639 &c. and add as parallel to this what we read in v. 712.

*What DAY the genial Angel to our Sire
Brought her &c.*

VER. 471.

*and thy soft embraces: He
Whose Image Thou art, him thou shalt enjoy.*

Dr. B. alters the passage thus,

*and thy soft embrace: He, whose
Image Thou art, he whom thou shalt enjoy.*

because

because the Accent of the common reading is *absonous*, as he says: but I think quite other-
wise: the Accent should be on *Thou*, because
part of the force of the Sentence is in that
word, and therefore the common reading is
better than that which throws the Accent upon
the less significant word *art*.

VER. 474.

Multitudes like THYSELF.

Dr. B. reads, *like YOURSELVES*; for (says he)
were all her Progeny to be female? No, the
common reading does not imply that: but *like
thyself* is the same as, of human Nature, or (as
it is express'd in the next Verse) *of human race*.

VER. 482.

of HIM thou art

His flesh, his bone: to give Thee being I lent &c.

Dr. B. reads,

of ME Thou art

My flesh, my bone: &c.

and calls the common reading a needless chan-
ging of the first to the third Person: But it is rather
a beginning to speak of himself in the third
Person, which he afterwards changes to the se-
cond. Dr. B. thinks that the using the third
Person here makes the speech less passionate:
but *Virgil* thought otherwise, when he made
Turnus speak to *Drances* in the third, and then
again in the second Person, *Æn.* XI. 406.

Vel

*Vel cum se pavidum contra mea jurgia FINGIT,
Artificis scelus, & formidine crimen ACERBAT:
Nunquam animam talem dextrâ hâc (abstiste
moveri)*

AMITTES &c.

The same thing *Drances* had done before in his speech to *Turnus*. See v. 358 &c.

VER. 499.

(as *Jupiter*

*On Juno smiles, when he impregns the Clouds
That shed May Flours) and press'd her MATRON
Lip.*

Dr. B. throws out of the Poem, what is here in a Parenthesis, and to make the last words suit with the words that precede the Parenthesis, he rejects the Epithet *Matron* too. I think that the Similitude is a very Poetical one, approv'd of by other Poets, who have imitated it, or at least have fallen into the same thought. But as for the *Dr's* Objection to the Epithet *Matron*, I agree with him less still: I think it the very properest that *M.* could have pick'd out: It is the opposite to *Virgin Lip*, and means more than *womanly*: it implies that she was married to him, and that therefore the Kisses, which he gave her, were lawful, pure and innocent: we have in XI. 136. *first MATRON Eve.*

VER,

VER. 509.

WHERE neither Joy nor Love;

Dr. B. reads *Where's* for *where is*, thinking that in the present reading the Sentence has no *Exit*: but M. often leaves out the word *is*, as in VIII. 621. *and without Love no Happiness*.

VER. 523.

With MORE desire to know

Dr. B. reads *With KEEN desire*; for (he says) the word *more* supposes, that they had some *desire*, and yet it does not appear that they had any. But the sense is, *With more desire to know* than at present they have, whether it be little or be none. (However it appears from Book VIII. 7. that they had some desire of that sort; for Adam says there to the Angel

thou hast allay'd
The THIRST I had of KNOWLEDGE

VER. 530.

A Chance but chance may lead, where I may
meet &c.

This Dr. B. takes to be a *Jingle*, and thinks it *unbecoming Satan at so serious a Juncture to catch at Puns*: he therefore reads *Some lucky Chance may lead &c*: But without any Alteration or any Pun we may read

A Chance (but Chance) may lead, where I may meet &c.

i. e. a Chance, and it can be only a Chance, may lead &c.

VER. 541.

SLOWLY descended

Dr. B. reads *Had low* descended, because the Sun passes equal spaces in equal times. This is true in Philosophy: but in Poetry it is usual to represent it otherwise: the Poets frequently speak of the Sun's Horses being tired towards the end of their journey, and travelling with a slower pace, than they do in a Morning or at Noon: and *Milton* gives Wheels (and therefore a Chariot and Horses) to the Sun in V. 140. so that he by *slowly* either meant this, or (as I rather think) he intended to signify that the Sun descended *slowly* at that time, because *Uriel* it's Angel, came on a sun-beam to Paradise, and was to return on the same beam; which he could not well have done, if the Sun had mov'd on with its usual rapidity of Course.

VER. 555.

gliding thro' the EVEN

Dr. B. reads thro' the *Heaven*. If this be the true reading, then this passage is a full proof that Dr. B. is in the wrong for reading every
where

where almost *Heavens and Earth* instead of *Heaven and Earth* because here the space between the Sun and the Earth is call'd *Heaven*: but I cannot approve of the Dr's Conjecture here: for *M.* never says *the Heaven* but *Heaven*, and generally joyns it with the word *Earth*; they both together signifying the World or Universe. See the Note on III. 335. Besides, *the Heaven* would not be right, because *Uriel* glides thro' only a part of the *Heaven*; for *Heaven* (when joyn'd to *Earth*) implies all the space from the outer Orb of the Universe down to the *Earth*, of which space that between the Sun and the *Earth* is but a small part: It shou'd be (as it is printed) *through the EVEN* i. e. thro' that part of the Hemisphere, where it was then Evening. Evening (says Dr. B.) is no place of space to glide through: no more is Day or Night, and yet in the sense, which I have given to *Even*, *M.* says in the next verse but one *thwarts the Night*, and elsewhere speaks of *the Confines of the Day*.

VER. 556.

swift as a shooting Star

Dr. B. reads SWIFTER THAN *shooting Star*: but the other reading is better Diction and very proper; for *Uriel's* swiftness wou'd be great enough (tho' Dr. B. supposes the contrary), if it was no greater than that of a *shooting Star*; which is almost as quick as Thought. Every body that has seen a *Star shoot* (as the Phrase is) may know

the truth of this. To avoid a mistake of the Construction in the following Verses, I would chuse to read this Passage thus,

*swift as a shooting Star
In Autumn thwarts the night (when Vapors
fir'd
Impress the Air), and shews &c.*

VER. 562.

*strict WATCH, THAT TO this happy place
No evil thing approach or enter in*

Dr. B. reads

*strict ORDERS THAT this SACRED place
No evil thing OR ENTER OR APPROACH*

Because (he says) the natural order is inverted, *enter* after *approach*. But the order seems rightly observ'd in the common reading, if we allow the sense to be this, Not to suffer any *evil thing* to *approach*, or at least to *enter in*.

VER. 567.

God's LATEST Image

Dr. B. reads *likest*: but it is not true, that Man was God's *likest* Image, the Son of God was liker, VI. 736. On the other hand Man was God's *latest* Image, because he was created after the Angels were, and after the Divine Son existed: agreeably to this Man is called God's *youngest Son*, in III. 151.

VER.

IBID.

I DESCRIB'D his way

Dr. B. reads *I DESCRY'D his way*, but *descry'd* (as it signifies discover'd in both places quoted by him) is not so proper here; that is imply'd in the word *mark'd*, which follows. *Uriel* means, that he *describ'd* or shew'd Satan the way to Paradise, as it is said he did in III. 722, 733.

VER. 578.

Amid the Sun's bright CIRCLE

Dr. B. reads *Circlet*; for no other reason given but because the word *Circlet* is found in V. 169. But there a Star only is spoken of, and therefore the diminutive word *Circlet* was proper there: but it is not so here, when mention is made of the Sun, the greatest of all luminous bodies. M. in Sonnet 8th to the *Soldier* &c. says *The Sun's bright CIRCLE*.

VER. 590.

Return'd on that BRIGHT beam

Dr. B. reads *on that SAME beam*. How low an Expression! the common reading is right: he had before v. 556. call'd it a *sun-beam*; now he varies the Phrase and calls it a *bright beam*, which is equivalent. And the word *that* denotes it to be the same.

K 3

VER.

VER. 602.

ALL BUT *the wakeful Nightingale*

Dr. B. reads NOT ALL : *the wakeful &c.* for (says he) besides her, Owls and all other Birds of the Night did not sink to their nests. One can hardly give the Objection a serious answer ; but M. in v. 648, 655, again mentions none but the *solemn Bird*, the Nightingale, as being not at rest. And in V. 39. we have

*silent ; save where silence yields
To the night-warbling bird.* See also VII. 435.

It wou'd have ill become the Poet to make an exception for *Owls &c.* Besides if M. had said *Not all : the wakeful Nightingale*, every body must have understood (as in the common reading) that the Nightingale only was excepted: So that the Dr's Alteration is of the words only, which he does not object to ; not of the sense, which he does object to.

VER. 614.

and the TIMELY dew of sleep

Dr. B. reads *kindly* ; but the force of that Epithet is express'd in the next Verse, *with soft cumbrous weight* : by *timely* is meant *seasonable* ; for it is said before, that God had *set Labour and Rest successive to Men*, or to *Man* (as Dr. B. reads) : and therefore the *dew of sleep* as inclining Men to Rest was a *timely dew*.
There

There is a small Error of the pointing in the foregoing verses, which may be rectify'd thus,

for God hath set
*Labour and Rest, as Day and Night, to Man
Successive; and the timely dew of Sleep &c.*

VER. 627.

with branches OVERGROWN

Dr. B. reads *overcharg'd*, because he thinks that *overgrown* relates to the *Branches*, not to *Allies*, which yet the sense requires. I agree with him that *Allies* is the Substantive to *overgrown*: but there is no occasion for any Emendation, because *overgrown* signifies here *grown over*, as in X. 416. *overbuilt* signifies *built over*. So *over-arch'd* is *arched over* in I. 304. *over-blown* is *blown over* I. 172. and in *Chaucer* we meet with *overcome* for *come over*.

VER. 640.

All SEASONS and their Change

Dr. B. reads *All COURSES and their Change*.

Our great Grandmother *Eve* (says he) in her Life of one Week could have no notion of *Seasons*; but the *Courses* of Day and Night she had experienc'd, and these she here refers to. But that *Eve* in our Author's Plan had lived much longer than one Week, I have shewn in my Note on v. 449. Besides, *Seasons* in *M*.

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mean the same as the Dr's Courses; so in VIII.
69. we read

and learn
His SEASONS, Hours or Days, or Months or
Tears.

And in IX. 199. he says that *Adam* and *Eve*
partake the SEASON prime for sweetest scents,
meaning the Morning: See also III. 41.

VER. 667.

In Nature and all things

Dr. B. reads *And light in Nature's Realm*:
his reason is, that all things had not *Life*, and
therefore in them *Life* could not be *extin-*
guish'd. This is a just objection against the Pas-
sage, as it now stands; but we may get rid of
it by an easier Emendation than the Dr's, if
we read thus

and extinguish Life
AND Nature IN *all things*

i. e. Life in things that have Life, and Nature
in all other things: See Instances of the fre-
quent confounding of *and* and *in* in my Note
on I. 91.

VER. 684.

SINGING *their great Creator*

So in VII. 259. *Creator him they SING*:
yet Dr. B. chooses to read HYMNING *their*
great

great &c. because *Songs* comes afterwards in the 4th Verse: a poor Reason! when *M.* so often joyns Verbs and Substantives of the same root in the same verse: See instances in my Note on III. 147.

VER. 689.

*ALONE they pass'd
On to their blissful Bowers*

Dr. B. says the Poet gave it, *ALONG they pass'd*: but yet the Dr. lets the same Expression stand in V. 49. where *Eve* speaking of her Dream says to *Adam*,

*To find thee, I directed then my walk,
And on, methought, alone I pass'd &c.*

If the Expression is sense in this passage, it is the same in the other; and both are certainly justifiable.

VER. 699.

Rear'd high their FLOURISH'D heads

Dr. B. reads *their TOWERING Heads*: but see my Note on v. 256.

VER. 705.

Such was their AWE OF MAN

Dr. B. reads *such was their INSTINCT*: but it is said before that they *durst not* enter; and can a Creature acting by *Instinct* be said to *dare*

or

or not to *dare*? No, they had an *awe of Man*, and therefore they *durst not*. Dr. B. made this alteration on purpose to make these words tally with the latter end of v. 708. when he had thrown out near three Verses which he dislikes: but after all his Objections those three Verses were certainly *M's*, and may be justifi'd, tho' not perhaps admir'd.

VER. 714.

More lovely than Pandora &c.

This and the five following Verses Dr. B. throws out of the Text, as the Editor's and not the Poet's: His Objections to them are as follows: *O too like in sad event!* wou'd M. (says he) have anticipated this, which he afterwards deducts into several Branches? Yes, he has anticipated it in many other places, especially in the very beginning of his Poem in l. 3, 35. Why (says he) is *Epimetheus* call'd *th' Unwiser Son of Japhet* (or *Japetus*), which supposes that his brother *Prometheus* too was *unwise*? Surely it may be reckon'd want of wisdom in *Prometheus* that he stole *Jove's* fire, and thereby provok'd him to revenge himself: however wise *Prometheus* might have been in Arts and Sciences, he was *unwise* in this action: Again, *to be reveng'd on Prometheus*, that (says he) must be by *Pandora's* revenge, and yet she had no Hand or Thought in it; it was all *Jupiter's* design. But *Pandora* was the Instrument of that revenge, and the

the Construction may be, *brought by Hermes*
— *to be aveng'd*. As to the Epithet *Authen-*
tic, I shall esteem it the properest that Language
can furnish, till Dr. B. shall offer us a better.

VER. 729.

AND *this delicious place*

Dr. B. reads THOU *this* &c. i. e. *Thou mad'st*
this place as in v. 724. *Thou also mad'st the*
Night. But I think that from the Turn of the
whole Passage it appears that *Adam* and *Eve*
are celebrating God as Creator of the Night
and the Day only; and that the Poet did not
intend to make them then adore God as maker
of Paradise particularly: I should choose rather
to read thus

the Crown of all our Bliss
Ordain'd by Thee IN *this delicious place*
For us too large

i. e. the Crown of all our Bliss, which Bliss is
ordain'd by thee in this place. See upon the
frequent change of *in* into *and* my Note on
l. 91. Or if this alteration be not allow'd, we
may supply the sentence thus, *And thou mad'st*
this &c.

VER. 735.

THY *gift of sleep*

Dr. B. reads THE *gift*: but *thy gift* is right,
for in v. 612. M. says that God hath set *La-*
bour

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hour and Rest to Men successive; therefore
sleep is God's gift: and Virgil (whom Milton
oftner imitates than Homer) says of Sleep, dono
Divum gratissima serpit. Æn. II. 269.

VER. 743.

nor Eve the Rites

Mysterious

Dr. B. reads *Solemnious*: But I never met with
the word in any Poet: here especially it can-
not be admitted, if it were a legitimated word,
because just before in v. 736. *M.* says that, ex-
cept their joyning in prayer, they *observ'd none*
other rites: if *M.* uses the Epithet *Mysterious*
a few lines below, he had reason; for he
plainly alludes to St. *Paul's* calling Matrimony
a mystery, Eph. v. 32.

VER. 750.

mysterious LAW

i. e. including a Mystery in it, in the same sense
as *mysterious rites* are spoken of before: See
the foregoing note: No need then for Dr. B's
mysterious LEAGUE: and his Objection, that a
Law suppos'd to be *mysterious* is no Law at
all, is easily answer'd: for by *mysterious* he
means, it self *hidden or conceal'd*; and *M.*
means, containing some hidden meaning in it.

VER. 752.

In Paradise of all things common else

Dr.

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Dr. B. reads 'MONG *all things* &c. but of signifies *among* in this place, as it does in v. 323. See the Note there.

VER. 783.

these other wheel the North.

Dr. B. reads *we others*: which is no English Phrase, but a French one, *nous autres*: the common reading will do (tho' not very explicit); for *Gabriel* who speaks, was the Commander of the whole band; and tho' he does not here say that he would go with this other half, *M.* intimates it in the next Verse, *OUR Circuit* &c. and plainly says that he went in v. 797.

VER. 786.

strong and SUTTLE Spirits he call'd

Dr. B. reads *nimble*: but *suttle* i.e. sharp-sighted, sagacious, will do as well, because they were to *leave no nook unsearch'd*, v. 789.

VER. 810.

with his Spear

Touch'd lightly

Dr. B. puts in here a Verse thus,

with his Spear,

*Knowing no real Toad durst there intrude,
Touch'd lightly.*

If Dr. *B.* can think this Verse worthy to have a place in this Poem, his readers will not, I believe. But let us hear his reason: he says, that no *beast durst* enter there (v. 703.) and that *Ithuriel* cou'd not but know this; and therefore from this Circumstance alone, he might discover him to be Satan before he touch'd him with his spear. But I can't find *M.* representing the Angels as acquainted with This or many other Circumstances of Paradise. And if *Ithuriel* did know this, what Account can the Dr. give of his touching the Toad with his spear at all?

VER. 812.

Touch of celestial TEMPER

Dr. *B.* reads *Armour*: but tho' the word Arms signifies, Sword, Shield, &c. yet *Armour* signifies only that which the Body is surrounded with: and that was not what *Ithuriel* touch'd Satan with. However that be, the word *Temper* is right here, because Spear being mention'd just before, the *Temper* is sufficiently determin'd to be the *Temper* of that *Spear*.

VER. 816.

*of nitrous Powder, laid
Fit for the TUN, some magazine to store*

Dr. *B.* reads *Gun*: but then the natural order of things is not observ'd; *M.* here first mentions the Powder as laid fit for the barrel, and then

then as what was to store some magazine:
But Dr. B's alteration fits it for the *Gun*, be-
fore it enters the Magazine. In order to *store*
a Magazine, Men don't put it into a *Gun*, but
into a cask; which we commonly call a *bar-
rel*: but which *M.* for the sake of his verse,
and perhaps for the sake of a less vulgar Term,
calls a *Tun*.

VER. 835.

*Think not, revolted Spirit, THY Shape the same
Or undiminis'd Brightness to be known,*

Dr. B. judges rightly enough that the present
reading is faulty; for if the words *thy Shape
the same* are in the Ablative case put abso-
lutely, it is necessary that *undiminis'd* shou'd
follow *Brightness*: and accordingly the Dr.
reads *Or Brightness undiminis'd*; which or-
der of the words we must follow, unless it
may be thought as small an Alteration to read
thus,

*Think not, revolted Spirit, BY Shape the same
Or undiminis'd Brightness to be known,*

just as in I. 732. we have

his hand was KNOWN

In Heaven BY many a tower'd Structure high.

VER. 843.

This place INVIOLEABLE.

Dr.

Dr. B. reads *involute*, because (as he says) *Involute* signifies, which *must not*, or *cannot* be violated; but *involute* signifies which *is not* violated: But the common reading *involute* is right, if it may signify which *must not* be violated: for it is here us'd as an Epithet to *place*; the Construction is, *to keep from Harm this place* which is *involute* or *must not* be violated.

VER. 843.

saw and pin'd

His Loss

Dr. B. reads *HER loss* i. e. the Loss of *her* (Virtue); but it is as good Sense to say, *his Loss* i. e. his Loss in having parted with his Virtue.

VER. 846.

Single' against Thee, wicked and thence weak.

Dr. B. reads,

Single' against Thee, FIRST wicked and thence weak.

Because *Thee* (as he says) is emphatical, and should have the *Ictus* on it. If I thought an Alteration was necessary, (which I do not) I would rather read thus,

Single' against Thee, THEE Wicked and thence Weak.

VER.

VER. 858.

*But like a proud Steed rein'd went haughty on,
Champing his iron Curb*

Dr. B. objects that the Natural Order is here Inverted, and that at first view Satan, not the Steed, is represented as *champing his curb*: the Dr. would therefore read thus,

*But haughtily STALK'D on, like a proud Steed
Champing &c.*

I prefer the common reading (tho' a little perplex'd) to This, which gives the reader too much of an Idea of a *Stalking Horse*.

VER. 865.

Gabriel from THE Front

Dr. B. says that *Gabriel* is but of two Syllables, and therefore he adds another Syllable to the Verse thus, *Gabriel from TH'OTHER Front*: but why may not *Gabriel* be of three Syllables, as *Uriel* is in III. 648. (See my Note on II. 294.) Besides it is not right to say THE OTHER *Front*, because both Parties were just met and stood in Squadron joyn'd, v. 863. So that the *Front*, was the Front of the whole Band of Angels.

VER. 378.

broke the bounds prescrib'd

To thy TRANSGRESSIONS

2

L

Dr.

Dr. B. reads *transcursions*, and seems sure that the Emendation is necessary: but tho' it is right to say that *bounds* are *prescrib'd* to hinder *transcursions*, yet I think it is not proper to say, that *bounds* are *prescrib'd to transcursions*. And the common reading is justifiable: for, tho' (as Dr. B. says) no bounds cou'd be so set to Satan's *transgressions*, but he cou'd transgress in his thought and mind every moment; yet it is good sense, if M. meant, (as I suppose he did) that the bounds of Hell were by God *prescrib'd* to Satan's *transgressions*, so as that it was intended he should transgress no where else, but *within* those bounds: whereas he was now attempting to transgress *without* them.

VER. 896.

and wilt object
His will who BOUND us?

Dr. B. prefers

and wilt THOU object
His will who BOUNDS us?

But M. seems to have chosen to leave out the word *thou* here, as he does in II. 730. *And know'st for whom?* As to the altering *bound* into *bounds*, I don't approve of it, because the Sense requires a Perfect Tense; and *bound* (from *bind*) is right here, because in III. 82. we read,

Nor

Nor all the CHAINS heap'd on him there &c.

VER. 927.

THY fiercest

Dr. B. reads THE fiercest, i. e. Pain: but THY fiercest is right, thy fiercest Attack: for the next Sentence shews that Satan speaks of something not general, but peculiar to *Gabriel*: Thy fiercest is us'd substantively, as in II. 278. we read *The sensible of Pain*. XI. 4. THE STONY from their Hearts: XI. 497. His BEST of man.

VER. 944.

*with Songs to hymn his Throne;
And practis'd DISTANCES to cringe, not fight.*

Dr. B. is much disturb'd at the suppos'd Phrase of *hymning practis'd distances*, especially where *fighting* is concern'd: for (he says) that to *practise distances* there, is in order to retreat, not to *fight*: He therefore proposes this new reading,

*with Songs to hymn his Throne;
And practise DISCIPLINE to cringe, not fight.*

But the whole Sentence is easily set to rights, without any Alteration, but that of putting a Comma (as in the first Editions) after *Throne*, instead of a Semicolon: and then the Construction will be this; *To hymn his Throne with*

Songs, and not to fight, but to cringe with practis'd distances: this is sense, and clear of the Dr's Objection; and this order of the words *M.* would have follow'd, I presume, if the Verse would have allow'd it.

VER. 971.

PROUD *limitary* *Cherub*

Dr. *B.* reads *POOR* *limitary* &c. because *limitary* is a diminishing word: for that very reason I think that *proud* is the weightier Epithet, as it is more Emphatical to call a man a *Proud* beggar than a *Poor* beggar.

VER. 985.

*the careful Plowman doubting stands,
Lest on the threshing floor his hopeful sheaves
Prove Chaff*

These Verses Dr. *B.* would throw out of the Poem: his great Objection against them is, that they *desert* the Similitude, and convey an Image that has no relation to that with which the Comparison is here made: In answer to this, see my Note on II. 635.

VER. 987.

Like Teneriff or Atlas UNREMOV'D.

Dr. *B.* reads *undismay'd*; if (says he) *unremov'd* be spoken of *Teneriff* or *Atlas*, who ever suppos'd that they could be *remov'd*? if of
Satan,

Satan, it shou'd be *unmov'd*, not terrify'd. I think that *M.* dictated *unremov'd* in this Sense, viz. *Satan* stood as *unremov'd*, i. e. as firm and as hard to be remov'd from his place, as *Atlas* or *Teneriff* do. So *Fairfax* in his *Tasso* IX. 51. says of a Mountain, *Doth UNREMOVED, stedfast still withstand &c.*

VER. 1002.

Battles and REALMS

Dr. B. objects to *Realms* here; because they are not Events (he says), nor do they any way concern the present Occasion: For *Realms* therefore he reads *Truce*; but I cannot approve of *Truce*: to answer *Battles* it should be *Truces*: Besides, *Battles* are no more Events than *Realms* are; so that if the Passage be wrong, it is but half emended: I believe that *M.* intended it as we now read it; and that the sentence is express'd in a brief, Poetical manner: probably *Milton* meant this, In these Golden Scales God *now* (since the Creation) *ponders all Events*, chiefly the Events of *Battles* and of *Realms*, i. e. Kingdoms, (VIII. 375.) He mentions *Battles*, because both *Homer* and *Virgil* represent *Jupiter* as using his Scales for weighing the *Events* of them; and he adds *Realms*, because in *Daniel* V. 26, 27. we find that *Belsazzar* was weigh'd in the ballance; and it is said, *God hath numbred thy Kingdom and finish'd it*. Instances of such abbreviated ways of speaking are frequent in *Milton*: thus in v. 692. we read

the

*Of thickest covert was inwoven shade,
Laurel and Myrtle.*

And in v. 698. *Iris all hues*: in both which places of is to be supply'd to make the sentence perfect.

VER. 1003.

The SEQUEL each of Parting and of Fight.

Dr. B. reads *The SIGNAL each &c.* To understand which of these two readings suits the place best, let us consider the Poet's Thought, which was this: God put in the Golden Scales two Weights: in the one Scale he put the Weight, which was the *Sequel* (i. e. represented the Consequence) of Satan's *parting* from them; in the other Scale he put the Weight, which was the *Sequel* of Satan's *fighting*: Neither of the Scales had any thing in it immediately relating to *Gabriel*: and therefore Dr. B. mistakes (I think) when he says, that the Ascending weight, Satan's, was the *Signal* to him of Defeat; the Descending, *Gabriel's*, the *Signal* to him of *Victory*: They were both Signals (if Signals) to Satan only, for he only was *weigh'd*, v. 1012, and 1014. or rather they shew'd him what would be the consequence both of his fighting and of his retreating. The Scale, in which lay the weight, that was the *Sequel* of his *fighting*, by ascending shew'd him, that he was *light in Arms*, and could not obtain Victory: whereas the other Scale, in which

was

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was the *Sequel* of his *Parting* or Retreating, having descended, it was a sign that his going off quietly would be his wisest and weightiest Attempt. The Reader will excuse my having been so long in this Note, when he considers that Dr. B. and probably many others have misunderstood *M's* Thought about the Scales, judging of it by what they read of *Jupiter's* Scales in *Homer* and *Virgil*; the Account of which is very different from This of *Milton*: for in them the Fates of the two Combatants are weigh'd one against the other, and the descent of one of the Scales foreshew'd the Death of him whose Fate lay in that Scale, *quo vergat pondere lethum*: whereas in *M.* nothing is weigh'd but what relates to Satan only, and in the two Scales are weigh'd the two different Events of his Retreating and his Fighting. From what has been said it may appear pretty plainly, that *M.* by *Sequel* meant the Consequence or *Event*, as it is express'd in v. 1001. and then there will be no occasion for Dr. B's *Signal*; both because it is a very improper word in this place, and because a *Signal of Parting and of Fight*, can be nothing else than a Signal When to Part and When to Fight; which He will not pretend to be the Poet's meaning.

VER. 1007.

what Folly then,
To boast what ARMS can do? since THINE no
more
Than Heaven permits; nor mine, tho' doubled
now &c. To

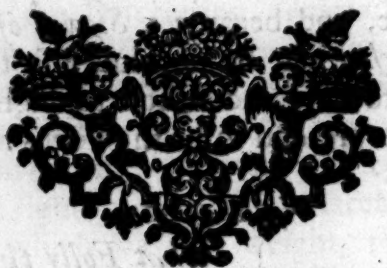
To this passage Dr. B. objects: *Arms* (says he) will not do here, because the following words *doubled now* forbid them: and therefore he proposes that we should read,

*what Folly then,
To boast what STRENGTH can do? since THINE'S
no more &c.*

But *Thine* and *Mine* refer to *Strength* in v. 1006. To prevent a mistake here for the future, we may put some of the words in a Parenthesis thus,

*I know thy Strength, and thou know'st
Mine;
Neither our own, but gi'n (what Folly then,
To boast what Arms can do), since Thine no
more &c.*

i.e. Since Thy Strength can do no more &c.





BOOK V.

VER. 2.

With ORIENT Pearl

DR. B. reads *ROSCID Pearl* : but *roscid* (to use his own phrase) is unwarranted by use ; and *orient* may be justify'd, as has been shewn in my Note on III. 507.

VER. 3.

which th' ONLY sound
Of Leaves and fuming Rills, Aurora's fan,
Lightly DISPERS'D

The sense is, that the *Vapours bland* were dispers'd by nothing but *the sound of Leaves and of fuming (or steaming) Rills*, and the *Matin Song of the Birds*. It is said in opposition to the being wak'd by loud Winds, Noises of Beasts, &c. The Expression *only sound* seems the same with that in VII. 123. *Only Omniscient* ; in both which places *only* signifies *alone* : and it is to be understood as meant of the *Matin Song of the Birds*, as well as of the *Sound of Leaves and fuming Rills*, which Dr. B. seems not to have been aware of. But what is the *Sound of fuming Rills*, says the Doctor? do the *Fumes* or

M Steam

Steams make a *Sound*? No, but it is Sense to say, that the *Rills*, which fume in a morning, make a *Sound* as they run along, occasion'd by the small impediments which they meet with in their way. Dr. B. says farther, that *dispel Sleep* is better than *disperse* it. True, but M. is not speaking here of *Sleep*, but of *Vapours*; and it is better to say, that they were *dispers'd* than *dispell'd*. No need then for the Doctor's Emendation of the Passage, which he would have run thus,

which th' EARLY Sound
Of Leaves, Aurora's Fan, and MURMURING
Rills
Lightly DISPELL'D.

The Epithet *early* is useless here, because the two first Verses express sufficiently that it was Morning: Fumes or Steams are rais'd from Water by the Morning Sun, as appears from v. 186.

Ye Mists and Exhalations, that now rise
From Hill or STEAMING Lake, &c.

VER. 25.

extracting Liquid SWEET.

Dr. B. prefers *Sweets*: but the common reading may be justify'd by *Lucretius's* Expression, *dulci liquore*. lib. IV. 13.

VER. 79.

But sometimes in the Air, as we, sometimes
Ascend to Heaven.

The Words *as we* are so plac'd between the
two

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two Sentences as equally to relate to both; and in the first Sentence the Verb *be* is understood Dr. B. has alter'd this Passage thus,

But sometimes RANGE in Air, sometimes, as we, &c.

But in this reading of the Doctor's are not the Angels excluded from ranging in the Air?

VER. 112.

Wild work produces OFT, AND MOST IN Dreams.

Dr. B. reads

Wild work produces OFTEN IN OUR Dreams.

It being said before, that Reason, when Nature rests, retires into her private Cell, the Doctor thinks that this *Rest* of Nature must mean *Sleep*, and that then this Verse must express not only what is done *most*, but *solely* in dreams. But there are other Sorts of absence of Reason, such as Deliriums and what the *French* call *Reveries*, and in them Fancy will be very busy (which is the meaning of the word *wakes*) in mimicking her, and consequently it will produce *wild work*, tho' it produces it *most in dreams*. If M. meant some such sort of absence of Reason (as I suppose he did,) then Dr. B's Emendation may be return'd back upon his hands, as unnecessary.

VER. 137.

*But first from under shady ARBOROUS roof,
Soon as they forth were come, &c.*

Dr. B. proposes *Arbour's roof*: I don't know
M 2 why

why : he gives us no reason, and I can think of none. But if the Doctor has made a Change, where there was no Fault ; he has let a very considerable Fault in this Passage escape without any Change or Observation. As the Comma now stands after *roof*, the Morning Hymn of *Adam* and *Eve* is represented as said by them (at one and the same time) *from under the roof*, and in *the open sight of the Sun* : which is a contradiction. The Sense plainly requires that the Comma should be plac'd thus,

*But first, from under shady arborous roof
Soon as they forth were come to open sight
Of day-spring and the Sun, &c.*

The Construction is, *But first they lowly bow'd adoring* v. 144. *as soon as they were come forth from under the roof of the Arbour.*

V E R. 140.

With WHEELS yet hovering o'er the Ocean brim.

Dr. B. reads *With LAMP*, &c. because M. (he says) in the rest of the Poem considers the Sun Philosophically, as a Globe of Light. But the Doctor forgets (I believe) that in his Emendation upon l. 786. he has given the Moon a *Carr*, and therefore *Wheels*. And why may not the Sun have *Wheels* in this Poem as well as the Moon? M. has given him Reins in X. 671.

*some say the Sun
Was bid turn REINS from th' Equinoctial Road.*

V E R. 159.

*Thy Goodness BEYOND THOUGHT, AND Power
divine.*

Dr.

Dr. B. reads

Thy Goodness, WISDOM, POWER, ALIKE divine,

because (he says) *Wisdom*, God's chief Attribute in the Creation, is quite drop'd in the common Reading. If this was a Fault in *M.* he has committed the same fault in IV. 725, and 734. where *Adam* and *Eve* in their Evening Adoration of God mention his *Omnipotence* and *Goodness*, but say nothing of his *Wisdom*: and the Doctor did not so much as spy out that Fault there, which he would amend here. After all, it seems as if *M.* thought the Attributes of *Goodness* and *Power* sufficient for the Subject of our first Parents Hymns; for just before this passage in v. 153. they invoke God by the Titles of *Parent of Good*, and *Almighty*, without giving him the Title of *Wise*. The truth is (I believe) that *M.* judiciously drop'd this word here; for to *Adam* and *Eve*, who had not been long created, and had not known enough of the Creation and of the Subserviency and Suitableness of its several parts to each other, the *Power* and *Goodness* of God appear'd much more than his *Wisdom* in the Creation could possibly do.

VER. 163.

Ye in Heaven;

On Earth join all YE Creatures to extol.

Dr. B. reads *join all WE Creatures, &c.* and gives this reason for it: *Join* is not here in the Imperative Mood, as if he bid the *Angels* do so; it is declarative that they did so. But he is twice

mistaken here ; for *join* does not relate to the *Angels* at all ; the words *Te in Heaven* being to be supplied thus, *Speak Te in Heaven*. And then the word *join* must be Imperative here : *Eve* bids all the Creatures on Earth to join, not with the Angels, but with one another to extol, &c. The same Expression *Eve* uses in v. 197. JOIN Voices ALL YE living Souls, ye Birds, &c.

VER. 172.

Acknowledge him THY GREATER, &c.

That is a low acknowledgment indeed, says Dr. B. that the Sun should confess God, that made him, to be his *Greater* ; he therefore reads *acknowledge him* Creator, &c. But I would fain know, what *Adam* could think greater than the Sun, except his Creator ? His manner of addressing himself to this great Luminary in other places sufficiently shews the high opinion he had of it. In the preceding Verse he says,

Thou Sun, of this great World both Eye and Soul.

And when he was just created, the very first thing he addresses himself to, was the Sun in these words VII. 273. *Thou Sun, said I, fair Light, &c.*

VER. 173.

In thy ETERNAL Course.

Dr. B. call this a vile Mistake of the Printer or Editor, and reads *diurnal*, because mention is
imme-

MILTON'S *Paradise Lost*. BOOK V. 139

immediately made of the Morning, Noon, and Sunset: For that very reason, *diurnal* would be superfluous: But tho' the Sun's Course is *diurnal*, it is not *eternal* too, i. e. fixt, unalterable.

VER. 175.

*Moon that now meet'st the orient Sun, now
fly'st,
With the fix'd Stars, fix'd in their Orb that
flies.*

Dr. B. would have us read

*Thou Moon, that monthly meet'st and fly'st the
Sun,
And Ye, fix'd Stars; fix'd in your Orb that
moves.*

His chief Objection is, that *Moon with the fix'd Stars* is unphilosophical, as if they were but an appendage of the Moon, who are in Magnitude and Dignity a million times above her. But *M.* does not here represent the *fix'd Stars* as an appendage of the Moon: he had mention'd the Sun as enlightning the Day, and now he calls upon all those Bodies which give light by Night, the *Moon*, the *Fix'd Stars*, and the *Planets*: he invokes the *Moon* together with them, but without supposing any of them to depend upon the *Moon*. Besides the next Verse begins with *And ye*, and ends with *move*: Wou'd *M.* (think we) have made two Verses close together begin and end exactly alike?

M 4

VER.

VER. 177.

And ye FIVE other wandering Fires that move.
 Dr. B. says that M. must have given it *And ye FOUR other*, &c. because he had nam'd the *Sun*, *Moon*, and *Venus*, and there are but *four* more. But is it so sure that M. meant *Venus*, by what he says in v. 166. *last in the train of Night* — *belong rather to the Dawn, sure Pledge of Day*, &c? Does not he seem to make *Adam* reckon the Morning Star as a different thing from *Venus*? and if so, then we may keep to the number *five* here.

VER. 195.

and YE that warble, as ye flow,
Melodious murmurs

Dr. B. reads, *and RILLS that warble*, &c. but the waters, which warble murmurs as they flow, must be *Rills*: the Phrase sufficiently explains the Sense, without inserting the word *Rills*.

VER. 198.

That SINGING up to Heaven-gate ascend.

However M. may understand *Heaven* in other places, he intends no more by it here than to express a very great height: An Hyperbole often to be met with in Poets. Thus *Homer* says of a very high rock,

Odyss. μ. v. 73. Ὀυρανὸν ὑπὸν ἰκάνει

Ὀξάν χορυφῇ

Dr. B's alteration here is

That SOARING up to HEAVENWARD ascend,
 which

which is the same Tautology as if we should say in other words, *That ascending ascend towards Heavenward.*

VER. 200.

Te that in waters glide.

Dr. B. asks how the Fish in Seas and Rivers could be Witnesses to *Adam's Hymn in Paradise*? But does not *M.* mention *Fountains* and *Lakes* as being in *Paradise*, v. 186, and 195? and does it not appear from his Description of *Paradise* in IV. 229. that there was *many a Rill which water'd the Gardens*? We may suppose then that there were Fishes *gliding in these Waters.*

VER. 202.

Witness if I be silent, Morn or Even.

Dr. B. thinks that *M.* had forgot that both *Adam* and *Eve* shar'd in this Hymn, and therefore he reads *if WE be silent*, and in the next Verse but one, *by OUR Song*: but *M.* rather imitates here the Ancient Chorus, where sometimes the Plural and sometimes the singular Number is used. The same is practis'd by our Poet in the Speeches of the Chorus in *Sampson Agonistes*, where the Reader will see in every Page almost that the Number is thus varied. Dr. B. observes, that the whole Hymn naturally divides itself into Parts interlocutory, and that he has presumed to put it so, tho' not warranted by any Edition. But this is not Dr. B's Invention; for this Hymn was set to Musick about three Years ago, and in that Composition the several Parts of it were assign'd

assign'd distinctly to *Adam* and *Eve*. I think that such Interlocutory Parts are by no means fit for an Heroic Poem: but, if the Author should be suppos'd to have design'd them, I should choose to divide this Hymn very differently from the Doctor's division. The first seven and the four last Verses of this Hymn I wou'd suppose spoken by *Adam* and *Eve* together: and as to the other Verses, I wou'd have *Adam* speak all that the Doctor assigns to *Eve*, and *Eve* all that is now assign'd to *Adam*. In this method, the mention of the *fair Morning Star*, the *Moon*, and *Fountains and Rills* will come to *Eve's* Share, and they are Circumstances which seem fitter for her to mention than for her Husband.

VER. 209.

*and, to their thoughts
Firm Peace recover'd soon and wonted calm,
On to their Morning's rural work they haste.*

Dr. B. reads *recovering*, that the Sentence (as he says) may be continued: but the Sentence is sufficiently continued in the common reading, if *recover'd* be a Participle, of the Ablative Case, as it seems to be here. The Construction is, *Peace and Calm* being *recover'd to their Thoughts, they haste, &c.* I have so pointed the Sentence, as to prevent this mistake for the future.

VER. 214.

AND NEEDED *hands to check*
Fruitless EMBRACES

Dr.

Dr. B. proposes this reading,

WITH PRUNING *hands they check*
THE *fruitless* BRANCHES.

He says, that unless we put it *THEY check*, the Sentence has no Exit, and no work is done in the *overwoody rows*. But this Objection arises from his putting a Colon after *Flours* in v. 212. instead of a Semicolon, as in the two first Editions. The Construction is, They haste where any row of Trees reach'd too far their boughs, and needed hands to check fruitless embraces. The words *fruitless embraces* are very beautiful and expressive here, being a contrast to the fruitfull embraces of the Vine round the Elm, imply'd in the following Verses. And *Virgil* had shew'd our Poet the way to apply the word *embraces* to Trees, when he says in *Georg.* II. 367.

*Inde ubi jam validis AMPLEXU stirpibus ulmos
Exierint.*

The word *Branche's* would be very improper here, because *Boughs* are mention'd in the preceding Verse.

VER. 216.

She spous'd about him twines

Her MARRIAGEABLE ARMS.

Marriageable? (says Dr. B.) capable of future Marriage? why, she was *wed*, *spous'd* already in the Verse before. That she was spous'd, I grant

grant, but this necessarily implies something previous to Marriage: and *M.* does not say that she was *wedded*; he only says that *they led the Vine to wed her Elm*. So that both Expressions imply a future Marriage, and therefore *marriageable* is a proper Epithet here. What occasion then for the Doctor's alteration, *Her Arms LASCIVIOUS?*

VER. 224.

*thou hear'st what stir ON EARTH
Satan, FROM HELL SCAP'D thro' the darksom Gulf,
Hath rais'd in Paradise; and how disturb'd
This Night the Human Pair:*

Dr. B. says that this is redundant and clogging, *On Earth and in Paradise*: He therefore reads

*thou hear'st what stir, FROM HELL
Satan ESCAPING thro' the darksom Gulf,
Hath rais'd in Paradise, &c.*

But if any Emendation were necessary, the redundancy (as the Doctor calls it) might be avoided by this easier change,

*thou hear'st what stir on Earth
Satan, from Hell scap'd thro' the darksom Gulf,
Hath rais'd; and how in Paradise disturb'd
This Night the Human Pair.*

VER. 234.

as may advise him of his HAPPY state

Dr. B. proposes *dubious* instead of *happy*: but the last is the true reading. The Sense is, Advise

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wise him that he is happy, but that his Happiness
depends on himself, because his Will is Free and
therefore Mutable. To this purpose is what
Raphael says in v. 535.

*Myself and allth' Angelic Host—our HAPPY state
Hold, as Te yours, while our Obedience holds:*

And thus in v. 503. *Raphael*, in consequence of
this Command here, says to *Adam*,

Enjoy

*Your fill, what happiness this HAPPY state
Can comprehend.*

And so in VII. 631. the Angels in their Song
say concerning our first Parents

*thrice happy, if they know
Their Happiness.*

VER. 257.

*From hence (no Cloud, or, to obstruct his sight
Star interpos'd) however small he sees, &c.*

So these Verses should be pointed; and the first
Editions, which have a Comma after *interpos'd*
shew that it is here a Participle in the Ablative
Case put absolutely: Dr. B. therefore is wrong
in the following Reading which he proposes,

*no Cloud or Star, t' obstruct his sight,
DID interpose:*

He thinks that the common Reading appropriates
that Obstruction to the Star, which is common
to both *Star* and *Cloud*. But if we throw the
words

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words out of Verse, it will presently appear quite
otherwise.— *From hence no Cloud or Star in-
terpos'd to obstruct his sight.*

VER. 261.

As when by Night the Glass
Of Galileo, &c.

Dr. B. marks this Similitude as what he would have us reject : his chief Reasons are these. *The Glass observes* : I thought (says he) the Eye had done it thro' the Glass. Dr. B. is the first perhaps that ever made this way of speaking an Objection to a Poet : nothing is more Poetical more Customary. *Observes imagin'd Lands* : So (says the Doctor) he confounds two opposites, Observation with Imagination. Not at all, I think ; for the Sense is, He observes Objects, which he imagines to be Lands : the Thing is observ'd, but what that thing is, is only imagin'd. But what is the difference (says the Doctor) between *Lands* and *Regions* ? if there be none, yet there is no Fault, no great Inaccuracy in the Expression : but I believe that M. meant by *Regions* larger Tracts than he meant by *Lands* ; or whatever do not look like *Lands*.

VER. 264.

*Or Pilot from amidst the Cyclades,
Delos or Samos first appearing, kens
A cloudy Spot.*

To this Similitude likewise Dr. B. objects : but the Fault which he finds with it, is a Fault of
his

his own Invention. *Raphael* is describ'd before as seeing our *Earth* tho' *small*, and even the *Garden* of God. To this (says the Doctor) the Editor compares a *Pilot's* view, who thinks he sees an *Island* remote rising from the *Horizon*; but doubtful, whether it may not be a *Cloud*. But this is not the true State of the Case; for *M.* says that he *kens* it, not that he thinks he sees it: and he does not represent him as doubtful, whether it may not be a *Cloud*; but he speaks of him as seeing a *Spot*, (which he well knew to be *Delos* or *Samos*), tho' it appear'd at that distance to be *cloudy*.

VER. 269.

*Now on the Polar winds, then with quick Fan
Winnows the buxom Air, &c.*

Dr. B. here again finds the Editor inserting six Verses, which he judges unworthy of *M.* His Objections to them are as follows. *M.* having said that *Raphael* sail'd *between worlds and worlds*, the Editor (as the Doctor says) in contradiction tells us that he sail'd sometimes *on the polar winds*; which winds could not exist, but within those worlds. True, but must *Raphael* always continue sailing between those worlds? By the Expression *now on the polar winds*, *M.* meant to inform us that he was come lower down, that he was got within *our* world, and was sailing on the polar winds of it, till he came within sight of the Birds. Again the Doctor objects to *Raphael's* taking the *shape of a Phœnix*; and well he might if *M.* had said

I

any

any thing like it. *M.* only says that to the Fowls *Raphael* seem'd a *Phœnix*, when they view'd him, perhaps at a distance: it was the Mistake of those Birds, and not any Shape assumed by *Raphael*, which made him seem a *Phœnix*: so that here is no *Whim of an Archangel* imply'd, as the Doctor supposes, nor any thing done by him to deceive the Fowls.

VER. 276.

*He lights, and to his proper Shape returns
A Seraph wing'd.*

The word *Shape* here (I suppose) occasion'd Dr. *B.* in his Note on the former Passage to say that *M.* makes *Raphael* take the *shape of a Phœnix*: In consequence of the same mistake he would have us read here,

He lights, and in that nearer view appears, &c.

But by *Shape* here is not meant that of a *Phœnix*, nor of any other Bird: But only that Shape, which *Raphael* must necessarily appear in when his Wings were spread, and he was *speeding down prone in flight*. By *returning to his proper shape*, *M.* means that he stood on his Feet, and gather'd up his six Wings into their proper Place and Situation.

VER. 285.

Like Maia's Son he stood.

Dr. *B.* would read, *With Graceful Meen he stood*. But why this Alteration? the Doctor gives

MILTON'S *Paradise Lost*. Book V. 169
gives us this reason for it; All the *Insignia* of
Raphael and *Mercury* were different. True, but
who ever thought that *M.* meant to compare
them on account of their *Insignia*? The graceful
Posture or Attitude, in which they both put
themselves immediately upon their light-
ing on the Earth, is all that *M.* here says of
them, and in this only he compares them.
The Allusion is to what *Virgil* says in *En. IV.*
252.

Hic primum paribus nitens Cyllenius alis
CONSTITIT.

VER. 293.

And FLOURING Odours, Cassia, Nard and Balm.

Dr. B. says that *flouring Odours* is Affectation
extravagant: he suspects that *M.* gave it AMBRO-
SIAL Odours, &c. But *M.* by *Odours* meant
(I suppose) odorous Shrubs, as we have in v.
349. *Odours from the Shrub*, and in IV. 696.
each odorous bushy Shrub: and then the Epi-
thet *flouring* will agree well with such Shrubs,
as are chiefly odorous when they are in flower.

VER. 297.

pouring forth MORE SWEET,
Wild above Rule or Art; enormous bliss.

So the two first Editions point this passage: Dr.
B. puts no Stop after *Art*; for want of which he
has fallen into a considerable mistake: instead
of *pouring forth more sweet* he wou'd have us
read *pouring forth profuse*. He says, *more sweet*
than what? nothing: for the comparison is

N

drop'd.

drop'd. But the Sense is, pouring forth what was the more sweet for being wild and above Rule or Art.

VER. 326. *and from each Bough and BRAKE
Each Plant and juiciest Gourd.*

Dr. B. would read *Branch* instead of *Brake* thinking that Provisions are not to be gather'd from Brakes: but *Bough*, *Brake*, *Plant* and *Gourd* express here all the several kinds of things which produce Fruit. The *Bough* belongs to Fruit-trees: the *Plant* is such as that which produces Strawberries, &c. the *Gourd* includes all kinds that lie on the Earth: and the *BRAKE* is the Species between Trees and Plants; of this Sort are (I think) the Bushes which yield Currants, Black-berries, Goose-berries, Raspberries, &c. But if we read with the Doctor *branch*, it will be a superfluous word, because of *bough* which preceded it.

VER. 333. *What CHOICE to chuse for delicacy best,
What Order, so CONTRIV'D as not to mix, &c.*

Dr. B. says that to *chuse Choice* is worse than he will call it: and therefore he would have us read *what FRUITS to chuse*, &c. But I suppose that he mistakes *Choice* here for what the *Latins* call *delectus*; whereas *what Choice* signifies, What rare, excelling, and best kinds, as in v. 327. we have

*I will pluck such CHOICE
To entertain our Angel Guest.*

In this Sense to *chuse Choice* is as good Sense as to *pluck Choice*. So also in v. 368. *What the Garden CHOICEST bears.*

VER. 338.

WHATEVER Earth all-bearing Mother yields.

Rather thus (says Dr. B.) *What SINCE THE Earth, &c.* of this alteration I am at a loss to know the reason. The Sense of *M.* is, She gather'd all manner of fruits; not only what since are dispers'd in any Climes, but all sorts that any part of the Earth did at that time produce: for so the Angel *Raphael* speaks in VII. 541. concerning *Paradise*,

all Sorts are here, that all th' Earth yields.

VER. 339.

Tet with submiss approach and reverence MEEK.

Dr. B. prefers *meet*: he seems to have a quarrel with the word *meek*, for he changes it into *meet* (I think) in every Verse where it occurs throughout this Poem; See X. 1092, and 1104. and in all these places, he assigns no reason for the Alteration. But *meek* suits much better with *submiss*, than *meet* does; and therefore I think that *M.* gave it so: and I find *Spenser* in his *Fairy-Queen*, B. 1. Cant. 10. 17. saying *MEEK Obedience*.

N 2

VER.

VER. 366.

*who yet by sov'rain gift possess**This spacious GROUND*

Adam is here inviting the Angel to eat of the Fruits of Paradise; and therefore he very properly uses the word *ground*: but Dr. *B.* chuses *round*, and says that *ground* is too low a word, and implies that they were to dig and delve in Paradise. I don't see that: This however I can see, that *M.* uses the same word elsewhere concerning the Soil of Paradise, and the Doctor permits him to do it securely; as in IV. 216.

*Out of the fertil GROUND he caus'd to grow
All Trees*

VER. 369.

*what the Garden choicest bears**To SIT and taste*

i. e. to taste as he is sitting: See my Notes on II. 917. and III. 54. from whence the Reader may be satisfy'd that there is no occasion for Dr. *B.*'s amendment *To SEE and taste*, which wou'd be low indeed, and not at all agreeable to what follows *till this Meridian heat be over*: surely it is better Sense to say *Sit till then*, than to say, *See till then*.

VER. 378.

*that, like Pomona's Arbour, smil'd
With flourets deck'd and fragrant Smells; but Eve
Undeck'd, &c.*

Dr. *B.* would throw away one half of these words, viz. *like Pomona's Arbour*, and the words *and fragrant Smells*: then the Verse would run thus,
that

*that smil'd with flourets deck'd, but Eve
Undeck'd, &c.*

I think that *Pomona's Arbour* gives us a fine Image : at least it is not to be given up without a reason, and the Doctor gives none. To *fragrant Smells* he objects too, and says that *Eve* did not use Ointments and Perfumes. I suppose not: but how is this an Argument against her decking her Bower with fragrant and sweet-smelling herbs? for it is the Arbour only that is spoken of as deck'd with these: so *M.* had before describ'd it (and without *Dr. B's* censure too) in IV. 709.

*Here in close recess
With Flours, Garlands, and sweet-smelling
Herbs*

Espos'd Eve deck'd first her Nuptial Bed.

And when *Eve* is to quit her Bower she says in XI. 280.

*Thee lastly, nuptial Bow'r, by me adorn'd
With what to sight or smell is sweet.*

VER. 381.

*Than Wood-Nymph or the fairest Goddess
feign'd*

Of three &c.

Dr. B. rejects these two Verses, chiefly because he supposes that we are here told that those three Goddesses were but *feign'd*: why then (says the *Dr.*) do you bring them in, unless to insinuate that *Eve's* Beauty and Person too were a Fiction? Surely all this is mistake: for (tho' *M.* and every Christian Poet must look upon them

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as but feign'd) here the Sense is, feign'd, fa-
bled or reported, to be the fairest Goddess of
the three &c.

VER. 389.

*Shall fill the World more numerous with thy
SONS.*

Dr. B. reads *Race*; but *Sons* is here used in its
largest Sense for Descendants, and (like *Race*)
includes Females as well as Males. See XI. 348.

VER. 391.

Have HEAP'D this TABLE

Dr. B. bids us read, *Have STOR'D this GAR-
DEN.* What is his reason for the Alteration?
Why, he says that one Meal for three Persons
would not have Variety enough for the Com-
parison; and yet it appears from v. 338, 343,
and 344. that all the fruits of the Earth were
in Paradise, and that all the fruits of Paradise
were heap'd on the board; so that the expression
stor'd this Garden contains no more than the
other does, *heap'd this Table.* See also v. 394.

VER. 395.

*DANC'D hand in hand: A while discourse they
hold,
(No fear lest Dinner cool), when thus began
Our Author:*

I agree with Dr. B. that the Remark *No fear
lest &c.* is unworthy of the Poem: but I must
say too, that it is more unworthy of M's Anno-
tator to say (as the Dr. does in the Note on v.

413.) that the Devils in Hell have nothing to eat but Hell-fire, and no danger of their Dinner cooling. However blamable *M's* Remark may be, yet it can never be doubted but that he made it. I have enclos'd it in a Parenthesis, that the Reader may better see how insufficient the Doctor's other Objection against this Passage is: If *Adam* (says he) then *began* to discourse, he had not *discours'd* before. But the expression *a while discourse they hold* does not imply that any discourse had yet pass'd since their coming into the Lodge. It means no more than to express that they were going to discourse in the manner which *M* after this relates; and which discourse *Adam* began by saying *Heavenly Stranger &c.* There was no need then for the Doctor to throw out the Quantity of a whole Verse; and alter the Passage thus

MET DANCING *hand in hand: when thus began &c.*

VER. 406.

may of purest Spirits be found

Dr. B. reads to: but *of* may signify *by*, as it does very frequently in Scripture: or the Construction may be this, *found no ingrateful food of Spirits.*

VER. 415.

*To be sustain'd and fed: of Elements
The grosser feeds the purer*

After all that Dr. B. has said to the disparagement of these eleven Verses, I believe that none but himself thinks they are the addition of the Editor. All Philosophers allow that the *Sun* and *Fix'd Stars* have their Supplies of Nutrimment: and, whether the *Moon* has any or not, yet it is a Liberty very allowable in Poetry to put her in this respect upon the same foot with those other Heavenly Bodies. Every thing may be turn'd to ridicule, but sometimes the ridicule recoils; as it does here: for if the Doctor is at a loss to know how the Devils in Hell are *sustain'd and fed*, that Objection lies against the two preceding Verses which he suffers to stand in the Poem, not against any part of the Verses which he would throw out. And is it any good Objection against what the Poet says of the *Moon's* being fed by the Air of our Atmosphere, that it is thin, such as no Animal can breathe in? the *Moon* is not reckon'd to be an Animal. Again, if the *Moon* sends Nourishment from herself to the *higher Orbs*, why must those *higher Orbs* be the higher Stars, as the Doctor expresses it? *M.* probably meant only the higher Planets of this System of ours. But let the Reader observe what sort of a Verse Dr. B. forms, when he has thrown these eleven Verses away,

*To be sustain'd and fed: tho' in Heav'n the
Trees &c.*

where *tho' in* must be one Syllable, as well as *Heav'n*.

VER.

VER. 438.

transpires

Thro' SPIRITS with ease

Dr. B. reads *Thro' Pores*, tho' he owns that *Spirits* may be defended by a tenacious Textuary. I should think that when the common reading may be defended, every sober Critic is bound to be so tenacious a Textuary, as this comes to. The word *transpires* shews that the *Pores* are meant; it carries the Idea of them, and therefore *transpires thro' Spirits* is the same as, *passes thro' the Pores of Spirits*.

VER. 457.

WHOSE *radiant Forms*

(*Divine effulgence*), WHOSE HIGH POW'R SO FAR

EXCEDED HUMAN, and his wary speech

Dr. B. reads

THOSE *radiant Forms*

Divine effulgence: and his wary Speech

throwing out the intermediate words as an Insertion of the Editor: but then there will be a Nominative Case without a Verb, unless he takes *those* to be an Accusative Case govern'd of the preceding Verb *saw*; which would be bad Sense and Construction. But in the common reading the words *whose radiant Forms* are a Nominative Case to the Verb *exceeded*. The reason, which the Doctor gives for leaving out the words *whose high power so far exceeded human,*

human, is this: *Excellence* before spoken of is a higher Idea than *Power*: but is it than *high Power*? The truth is, that *Excellence* is a general word, and so M. used it: in the Passage before us he branches the *Excellence* of Angels into two particulars, their *radiant Forms* and their *high Power*: This is good sense.

VER. 504.

what happiness this HAPPY State
Can comprehend

Dr. B. proposes *this EARTHLY state*, because it was said before in v. 501. *If ye be found obedient*: but for this reason I should prefer the common reading *happy*; for so in v. 535. *Raphael* says

we our HAPPY state

Hold, as Teyours, while our OBEDIENCE holds.

See also my Note on v. 234.

VER. 527.

not over-rul'd by Fate

INEXTRICABLE

Dr. B. prefers *Inexorable*, thinking that the word *inextricable* belongs only to Mazes and Labyrinths, not to the stable and universal decrees of *Fate*. But this Metaphorical word may be apply'd to *Fate* too, as in *Apulei Met. Lib. 2. p. 269.* we have *INEXTRICABILITER contorta fatorum licia.* By a like Metaphor we have in *Virgil, ineluctabile fatum.*

VER.

VER. 564.

*how shall I relate
To human Sense th' INVISIBLE exploits, &c.*

Dr. B. reads *ineffable* here instead of *invisible*: the Ideas (says he) in the common reading do not accord right: but what can accord better than *invisible* and *human Sense*? for the contrast is between these two Expressions, and not between *relate* and *invisible*, as Dr. B. seems to suppose. There are three great difficulties in gratifying Adam's request, which *Raphael* reckons up to him. First, those exploits were *invisible to human Sense*; secondly, he could not well *without remorse* mention the ruin of so many Angels; and lastly, they were *Secrets*, and perhaps *not lawful* for him *to reveal*. That the word *invisible* is right, appears from what follows in v. 571.

*what surmounts the reach
Of human Sense I shall delineate so, &c.*

where the difficulty is laid, not upon the unspeakableness of those exploits, but upon their being out of the reach of *human Sense*; and by being *invisible* they were plainly so.

VER. 598.

Amidst As from a flaming Mount.

Dr. B. reads *Amidst us*, &c. but then in v. 595. it should be *we stood*, not *they stood*. M. (says the Doctor) throughout the whole Poem makes it a real Mount. But he no where represents

it

it to be a *flaming* Mount; for it was the Glory of God, and not the Mount, which flam'd; so that the particle *as* does not lessen the Reality of its being a Mount, but of its being a flaming one. *Us* (says the Doctor) is still properer, because it implies that *Raphael* was one of the Audience: But is not that sufficiently imply'd in what was said before? particularly in v. 586.

VER. 614.

Into UTTER *darkness*

Here again Dr. *B.* reads *outer*: but see my Note on I. 72.

VER. 638.

*Quaff Immortality and Foy (secure
Of Surfeit, where full measure only bounds
Excess) before th' all-bounteous King*

Dr. *B.* finding that the two first of these Verses and the first word of the third are not in the first Edition, charges the Editor with inserting them in the second: he has great Objections to some expressions in them, but his Objections may be sufficiently answer'd. By *Immortality and Foy* may be meant, in the Scriptural Phrase, *Immortal Foy*: And to *drink* of any thing is in the same Stile to partake of it, as in *Rev.* 14. 10. in *1 Cor.* 12. 13. and elsewhere: and agreeably to this way of speaking, to *quaff* or drink largely is to partake of it plentifully, to enjoy it in full measure. If these Verses were left out (as the Doctor would have them), the words in v. 641. which represent God as *rejoicing in their Foy*,
wou'd

would refer to something that is no where to be found: and therefore *M.* (I suppose) inserted these Verses in the second Edition, that the Joy of the Angels might be express'd. *Secure of Surfeit* is another expression that the Doctor objects to: is it a *Surfeit* (he asks) of Immortality, or of eating and drinking? I think that *M.* meant a *Surfeit* both of eating and drinking, and of Immortal Joy: as I have plac'd the words *Secure of Surfeit*, &c. in a Parenthesis, the Construction will admit *Surfeit* to refer to both of those particulars. But can Angels be drunk with rippling too much Nectar? Can they by Intemperance get Fevers? These Questions the Doctor asks: but can he think them pertinent? If, according to *M's* Theory, Angels eat and drink, no doubt but there is a possibility of their doing both to *Excess* and to *Surfeit*, and yet there is no occasion to suppose that Excess in Them would produce Drunkenness or Distempers. *Where full measure only bounds Excess*, i. e. (says the Doctor) only sets bounds to, disallows, forbids excess; and then how can they be *secure of surfeit*? but the meaning of this expression may be, Where full measure has no other effect than to set bounds to Excess; and not, as it happens often among Men, to tempt to it: Or rather the word *only* may belong to *full measure*, and the Sense may be this, Where excess is not restrain'd and prevented by Want, nor by any Quantity less than full measure: they have full enough and no more, and they can't be guilty of excess, because
amidst

amidst all their Plenty, they have nothing beyond measure.

VER. 648.

*and wider far
Than all this Globous Earth in Plain out-spread
Such are the Courts of God.*

These Verses Dr. B. by a savoury metaphor calls the Editor's *Ordure*, and calls upon him to *eat* it. But what is the quarrel with this Passage? Why, *Adam*, not being suppos'd to know the length of the Earth's Diameter, could have no notion, How wide the round Earth *out-spread in Plain* would be. Be it so, yet why is the same Thought suffer'd to pass for *M's* in VI. 77?

*and many a Province wide
Tenfold the length of this Terrene.*

If this was written by *M.* the other might deserve better Language from the Doctor: and after all, the Reader will gather from the beginning of the VIII Book, that *M.* has made *Adam* acquainted enough with Astronomy, to conceive that the Earth's Diameter was of a very considerable Extent.

VER. 653.

and sudden REAR'D

Read *rear* (says Dr. B.) as before *extend*: but it may full as well be said, *Keep rear'd*, because *slept* follows in the next Verse. Nothing is more common in this Poem than to couple Verbs of different Tenses: See my Note on IV. 268.

VER.

VER. 673.

*Sleepst thou, Companion dear, (what Sleep can
close
Thy Eyelids?) AND remembrest what Decree,
&c.*

If we read these two Verses thus, including some of the words within the Notes of a Parenthesis, there will be no occasion to change *and* into *who*, as Dr. B. would have us do.

VER. 684.

*Of all those Myriads, which we lead, the
CHIEF;*

Dr. B. reads the CHIEFS; but M. speaks after the same manner, as here, in II. 649. *Others among the CHIEF, &c.* And in both places the Chief signifies the same as the Chiefs; only This is a Substantive, and That is an Adjective, agreeing with the word *Angels* understood in the Construction.

VER. 700.

*Now ere dim Night HAD DISENCUMBER'D
Heaven*

Dr. B. says that M. must have given it *shall disencumber*; because it was then about Midnight. But pray mind the Construction in the Doctor's reading, *The Standard was to move ere Night SHALL DISENCUMBER Heaven*. This is not English. What occasion'd the Doctor's mistake, was his not considering that this Account here is part of *Raphael's* Narration after the Facts had happen'd which he is relating:
and

and therefore the Poet does not make *Raphael* say, *is*, but *was* to move : in consequence of which he must have said *ere Night should have* or (what is the same thing) *had disencumber'd Heaven*.

VER. 708.

*His Count'nance, AS THE MORNING STAR that
guides
The starry Flock*

Dr. B. proposes that we should read,

*His Count'nance BRIGHT AS HESPERUS that
guides, &c.*

His reason is this; The *Morning Star* does not *guide* the starry Flock, for it goes off the hindmost : but when a Shepherd sees all his Flock go out of a Field before him, does he for that cease to be their Guide? We can by no means allow of *Hesperus*, the Evening Star to come in here instead of the *Morning Star*, because *Raphael* in VII. 131. calls him *Lucifer* or Morning Star, and adds

*So call him brighter once, amidst the Host
Of Angels, than that Star the Stars among.*

See also X. 425.

By the words *His Countenance* is meant He himself, a Part being here put for the Whole, as II. 683. we have *Front* put for the whole Person. See my Note there, and the Note which follows here.

VER.

VER. 709.

and WITH Lyes
Drew after him the third part of Heaven's
Host.

Dr. B. says that the Author gave it *and HIS Lyes*, &c. but by the expression *His Countenance* is meant He himself: (See the Note upon the foregoing Verse): it is very frequent in Scripture to use the word *Face* or *Countenance* in this Sense: as in *Luke ix. 53.* we read of our Saviour that the *Samaritans did not receive him because his FACE was as tho' he (Gr. it) would go to Jerusalem.* See also *Levit. xix. 32.* But if this will not be allow'd to be M's meaning, yet it may be said that *Satan's Countenance* seducing his followers by disguising the foul intentions of his heart, may be very properly said to *seduce WITH Lyes.* We read in *Cicero's Epistles* to his Brother,

frons, oculi, VULTUS persæpe mentiumtur. l. i. Ep.
 I. c. 5.

The Doctor, besides this change, throws out *the* in the last Verse, to make very bad measure (as he calls it) better: but (to say nothing of the English) the Reader, I believe, will think that there can hardly be worse measure than in the following Verse,

Drew after him third part of Heaven's Host.

VER. 711.

Mean while th' Eternal EYE, whose sight discerns, &c.

O

Dr.

Dr. B. seems very sure that *M*'s Text is wrong here, because in the course of the Construction it is said of this *Eternal Eye* that it *smiling said*. v. 718. He would therefore persuade us that *M*. gave it,

Mean while, th' Eternal, He whose sight discerns

But would not *He* in this place, thus following *th' Eternal*, be a Botch in Poetry? *M*. frequently takes a Liberty, allowable in a Poet, of expressing only some Part or Quality of a Person, when he means the Person himself, and goes on to say things which (properly speaking) are applicable only to the Person himself. And *M*. had good Authority for doing so: in *Pf. liv. 7.* the *Eye* is made a Person, *mine EYE shall see HIS desire upon mine Enemies*: So in *Matth. xx. 15.* the *Eye* is put for the whole man, *Is thine EYE evil, because I am good?* See also *Prov. xxx. 17.*

VER. 734.

LIGHT'NING Divine, ineffable, serene,

If Light'ning be a Substantive here (says Dr. B.) *M*. must rather say it, *BRIGHTNESS Divine, &c.* but I think that *Light'ning* gives a finer and higher Idea of the Son than *BRIGHTNESS*: in *Dan. x. 6.* and in *Matth. xxviii. 3.* the Angel's *Countenance* is said to have been *like Lightning*.

VER. 741.

*whether I BE DEXTROUS to subdue
Thy Rebels*

Dr.

Dr. B. prefers *whether I PROVE ABLE to subdue*, &c. Why? because *able* (says he) is the simplest and nearest word, therefore it is the best: but is not the Consequence, that therefore it is the Worst, full as good? especially in Poetry, where a Metaphorical and more Remote word is often preferable to the Simplest and Nearest, because it throws the Diction still more out of Prose. The word *dextrous* (adds the Doctor) insinuates as if he wou'd subdue them by Slight and Stratagem. I think not; for *dextrous* properly means one who knows how to manage his right hand well, and therefore in its secondary sense means one who is powerful and valiant. When *dextrous* insinuates Slight and Stratagem, it is us'd in a remoter Signification.

VER. 742.

or be found the WORST in Heaven.

i. e. the worst or lowest in Power (says Dr. B.) but he adds, that then the word *least* is properer. M. thought otherwise, for he says, agreeably to this, in l. 119. *In Arms not WORSE*, &c. But why is *least* a properer word? Dr. B. tells us that *least in Heaven* is an Expression warranted by both *Matthew* and *Luke*, who say *the LEAST in the Kingdom of Heaven*: but surely the Doctor knows, that by the Phrase *Kingdom of Heaven* in those places of the two Evangelists is meant the Kingdom of Christ under the Gospel; and that by the word *least* added to that Expression is meant less in worth, dignity, and excellency than any true Christian.

What is this Quotation then from the two Evangelists to our Poet's purpose?

VER. 750.

In their TRIPLE DEGREES

So in v. 838. we read *created in their bright DEGREES*: and those *degrees* are here said to be *triple*, as including *Seraphim*, *Potentates*, and *Thrones*. What occasion then for Dr. B's reading *In their Triplicities*? the only reason which he assigns is the making the measure smoother: but *M.* affected in many places to make such a Roughness as This at the beginning of his Verse, as may be seen in my Note on Ill. 584. To which may be added v. 874. *Thro' the infinite host*, and VI. 34. *Universal Reproach*.

IBID.

Regions to which All thy Dominion, Adam, is no more, &c.

Dr. B. seems very much provok'd with the Editor here, and wou'd throw out these four Verses, because (as he fancies) *Raphael* tells *Adam* the same thing again here, which he had told him in v. 648. that is, within the compass of one hundred Verses. But the truth is, that it is not the same thing in both places, the Thoughts are very widely different from each other. In v. 648. *Raphael* says that the Extent of the Angelic Camp was wider far than all this Globous Earth would be, if it were spread out into a Plain: but in this place before us *Raphael* says that the Regions of Heaven were so large, that
the

the whole Earth (*Adam's Dominion*) is no more to be compar'd to them, than Paradise was to be compar'd to the whole Earth and Sea when stretch'd out from its whole Globous form into Length. Are these Thoughts then the same? don't the latter rise much higher than the former, and exceed it vastly in the Extent which it ascribes to the Heavenly Regions? What the Doctor says of *spinning* (a word of his own Invention) the whole Earth into *long*, and his Inference from it (as if *M.* design'd that his Angel should dance on the long Rope) is sufficiently answer'd by what is said, and, if it were not, does not deserve a serious Examination.

VER. 770.

and with calumnious ART

Of counterfeited Truth.

Dr. B. says *an ART of Truth* is a new-fangled Expression, and therefore he reads *an AIR of Truth*: But in the common reading it is not an *Art* of Truth, but *an ART of counterfeited Truth*: this Epithet alters the matter quite: the *Art of Truth counterfeited*, is the same as the Art of Dissembling or the Art of Lying; in both which Expressions the word *Art* is properly employ'd. Besides the Doctor's word *Air* will not stand with the Epithet *calumnious*; for what is a *calumnious Air*? it is observable that the Doctor quite drops this Epithet in his Note, or else the Reader could not but have seen that these two words cannot sort together.

VER. 777.

*for whom all this haste
Of midnight march and hurried meeting here,
THIS only to consult how we may best &c.*

Thus in the two first Editions these Verses are pointed, and then the sense is plain, *To consult only this* (thing) *how we may best, &c.* but Dr. B. has left out the Comma after *here*, and inserted a Semicolon after *consult*: and then he tells us that the Context shews M. spoke it, *Is only to consult.* The Context in Dr. B's Edition may require this Reading; but in the two first Editions the Context plainly requires the common Reading, and the Doctor's *Is* needs not be express'd, but is to be understood in the preceding words.

VER. 786.

Our minds, and teach us to cast off this Yoke?

So says M. but Dr. B. says that the bad measure may be assisted thus,

Our minds, to quit the Yoke, hard and unjust?

But I see no bad measure at all in the common Reading; the small stress laid in the pronunciation upon the word *to* does not in my opinion injure the Verse. But Dr. B. has another end in view in altering this Verse. *Unjust* (says he) ought somewhere to be found in *Satan's* Speech, because *Abdiel's* Answer in v. 818. implies it, *UNJUST, thou saist, flatly UNJUST.* It ought

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ought most certainly to be found (if not in so many Letters) at least as to the Sense in *Satan's* speech; and so it is in v. 794. where for one to assume Monarchy over his Equals is represented as against *Reason* and *Right*, i. e. as Unjust.

VER. 790.

*Natives and Sons of Heaven, POSSESS'D before
By none*

Dr. B. says that the Poet must have given it *oppress'd*, i. e. never *oppress'd* or enslav'd till now, but always *free*. I wish the Doctor had been less positive in the matter, and had consider'd that the word *possess'd* produces the same sense as his *oppress'd* does; for to be the Slave of any one, is to be his Property and Possession: In this *M.* follows the Scriptural Stile: *Deut.* XI. 23. *Ye shall POSSESS greater Nations and mightier than yourselves.* *Isai.* XIV. 2. *And the House of Israel shall POSSESS them in the land of the Lord for servants and handmaids &c.*

VER. 799.

much less FOR THIS to be our Lord

Dr. B. pronounces it hard to find what *for this* relates to, and therefore he would have us read, *much less FORETHINK to be &c.* But the sentence is Elliptical, and may be supply'd thus, *Much less can he for this* (viz. for our being less in Power and Splendor v. 796.) in right assume *to be our Lord*. Dr. B's Points are all

wrong in the five preceding Verses: I shall give them therefore at length, as they ought to be pointed, and as they are pointed in the two first Editions.

*Who can in Reason then or Right assume
Monarchy over such as live by Right
His Equals, if in Power and Splendor less,
In Freedom equal? or can introduce
Law and Edict on us, who without Law
Erre not? much less for This to be our Lord,
And look for Adoration to th' Abuse &c.*

VER. 820.

And equal over equals TO LET reign, &c.

Here Dr. B. asserts that the Author gave it *over equals SET, TO reign, &c.* His reason is very extraordinary: *To bind with Laws*, and *to let reign* do not accord: *Bind* supposes Injunction from above; *let* Repugnance and Resistance from below. What foundation there is for this distinction, I don't see. *To bind with Laws the free* is to lay them under Laws, or as it is express'd in v. 797. *to introduce Law and Edict on them*: but *to let reign* is to permit the Son to reign over them: and *letting* in this sense is permitting, and shews only the Will of the Superior without any Idea of Resistance in the Inferior.

VER. 347.

Th' incensed Father and th' INCENSED Son

Dr. B. would read *th' AFFRONTED Son*, the Son (says he) being *affronted* but not *incensed*,
leaving

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leaving all Judgment and Vengeance to the Father. But *Wrath* or Anger is ascrib'd to the Son as well as to the Father in VI. 824, &c.

VER. 874.

Through the infinite Host

Dr. B. reads *Through the REBELLIOUS Host*, because of the Accent plac'd on the middle syllable of *Infinite*: but see my Note on v. 750.

VER. 890.

These wicked Tents DEVOTED; *lest the Wrath*
&c.

Dr. B. says that the Construction is deficient, and therefore he thinks the Author gave it,

These wicked Tents DEVOTE; BUT *lest the Wrath* &c.

But there is no need of any Alteration: before the word *lest* we are to supply *but I fly*. See my Note on II. 482.

VER. 907.

On those proud TOW'RS to swift destruction
doom'd.

Dr. B. prefers *On those proud TROOPS* &c. But why this change, when he allows that *Satan's* seat, where he made his Speech, was adorn'd with *Towers* v. 758? his reason is that *Abdiel* had, at a great distance from those Towers, *long way pass'd thro' hostile Scorn*; and Destruction to the *Towers* is what to them was insensible. True, but is nothing doom'd to
Destruction

Destruction but things sensible? Were not the *Israelites* commanded to destroy all the Groves and High places in *Canaan*? And did the great distance of those *Towers* hinder *Abdiel* from turning his back upon them with *retorted Scorn*? or were they less *doom'd to Destruction*, because they were a *long way off*?



BOOK



B O O K VI.

V E R. 24.

That OF *so many Myriads fall'n yet One*
Return'd not lost.

DR. B. says that the Language is vicious, for *Abdiel* was not one of the fallen Myriads; and therefore he reads *That* FROM *so many* &c. But *of* signifies *among*; *Abdiel* was one among those Angels which were fallen, tho' he himself was not one *of* or *among* them consider'd as fallen Angels. See to this purpose my Note on IV. 323.

V E R. 34.

UNIVERSAL *Reproach*, FAR WORSE *to bear* &c.

Dr. B. gives us here almost a new Verse thus

SCORN AND *Reproach*, MORE DIFFICULT *to bear* &c.

The Measure (he says) is absonous: but as to this see my Note on V. 750. The *Reproach* (he adds) could not be called *Universal*, when
 two

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two thirds of all the Angels were his Applauders.
But it was *Universal* in *Satan's* Host, and this
is all that *M.* intended by the Epithet.

VER. 55.

HIS fiery CHAOS to receive THEIR FALL

Dr. *B.* reads *ITS fiery JAWS; WIDE to receive THEM ALL.* How unlike to *M's* diction! Let us hear his Objections to the common reading. *Tartarus* (says he) had no *Chaos*, and *Chaos* could not be called *fiery*, where *Hot, Cold, Moist and Dry are every moment fighting for the Mastery*, as in II. 898. But *Tartarus* or *Hell* was built in *Chaos* (VII. 92. II. 1002.) and therefore that part of it, being stor'd with fire, may not improperly be called a *fiery Chaos*: The Doctor's change of *his* into *its*, because *which* (not *who*) went before, proceeds upon a supposition that *which* is not to be refer'd to a Person: tho' it is well known that formerly *which* was as often apply'd to a Person as *who*.

VER. 77.

*and many a Province wide
Tenfold the LENGTH of this Terrene*

Dr. *B.* chooses to read *the SPACE of this Terrene*, because (as he says) *wide* does not suit so well with *length*: but is it not sense and propriety to say, That this is ten times as *wide* as that is *long*?

VER. 82.

*with upright beams innumerable
OF rigid Spears*

The

The Author (says Dr. B.) must have given it, FROM *rigid Spears*. But why *must* he, when it is more common, if not more proper, to say the *Beams* of the Sun, than the Beams shot forth from the Sun?

VER. 90.

*but their Thoughts prov'd fond and vain
In the mid way: THO' strange to us it seem'd,
&c.*

Dr. B. gives us the last Verse thus

In the mid way. Though strange to us it seem'd,
and then he says that there is no room for *though*, instead of which he thinks that the Poet gave it *Thing*. But the word *though* has its proper room and force here, if Resistance and Opposition of Angels to Angels be imply'd (as it plainly is) in the foregoing expression, *their thoughts prov'd vain in the mid way*. Were any Alteration necessary, I should rather choose to keep *Though*, and to change v. 96.

Hymning th' eternal Father: BUT the Shout
into

Hymning th' eternal Father: YET the Shout

Thus the Sentence will terminate properly, and YET will answer to *though*: But there is no occasion (I think) for any Alteration.

VER. 93.

And in fierce HOSTING meet

Dr. B. changes *Hosting* into *Fousting*, because he does not remember ever to have met with
the

the word *Hosting*, either in Verse or Prose. Is that a sufficient reason? I could point out to him an hundred words (I believe) to be met with in no Author before *M.* Surely so great a Poet as he was, may be allow'd to coin words, or else who may? If he had coin'd none, his Poem must have fail'd of much of the Grandeur in Diction which it now has. The Doctor's Quotation from IX. 37. shews only that *M.* uses the word *Joust* as a Substantive; and if that be a foundation for the Doctor's inserting *Joust* as a Verb, there is as much foundation for our keeping *Host* here as a Verb, because *M. v. 104.* uses *Host* as a Substantive. Besides to *Joust* is more properly apply'd to single Combats than to two Armies fighting: tho' I confess to have met with it in *Fairfax's Tasso* used in the large Sense, which the Doctor gives it here. But after all I like *M.* the better for risking the word *Hosting* upon so extraordinary an occasion.

VER. 105.

A dreadful INTERVAL

Dr. B. reads *A dreadful* INTERVIEW. But what? was the *narrow* space left, an interview? Surely that is not proper. But (says the Doctor) how could the *Interval*, the space left be *dreadful*? Because it was *narrow*, and the Hosts were just upon the point of engaging. That is a sufficient Reason for the Epithet.

VER. 115.

where Faith and REALTY

Remain not

The

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The Author (says Dr. B.) wou'd not have said *Realty* but *Reality*, and therefore the Doctor prefers *Fealty*, which is undoubtedly a proper word, but not necessary here. For *Realty* seems not to mean in this place *Reality* in opposition to *Show*; but *Loyalty*, for the Italian Dictionaries explain the Adjective *reale* by *Loyal*. Besides, where is the Difference between *Faith*, and *Fealty* or *Fidelity*?

VER. 117.

or weakest prove

Where BOLDEST; though to fight unconquerable?

The last words *though to fight unconquerable* plainly shew that *boldest* is right, and yet Dr. B. would have us read *wicked'st*: If all *boldness* is not reprehensible (as the Doctor says), yet the boldness of such, as *Abdiel* is here speaking of, was certainly so: See V. 803. When the Doctor can tell us how to unite the words *tho' to fight unconquerable* to his Epithet *wicked'st*, we may then consider farther about his Emendation.

VER. 135.

Or POTENT Tongue. Fool, NOT TO THINK HOW VAIN

Dr. B. reads Or RHETORIC OF THY Tongue. Fool to ATTEMPT. *Terror of the Tongue* (says he) is an Expression not to be justify'd, especially when *Satan* did not bully his Angels, but wheedle them to side with him. True, but those

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those whom he hoped to influence by the *terror*
of his *Tongue* were not His Host, but the Good
Angels who guarded the Throne of God : and
this being *Abdiel's* meaning, there is no room
for the Doctor's *Rhetoric* to be inserted here.

VER. 146.

Seem'd in thy WORLD erroneous to dissent

Rather *in thy REALM*, says Dr. B. because no
World was then created, nor the Idea known.
But may not a Poet use words to express his
meaning, because in their first view they carry
an Idea of something not known at the time
which he is speaking of? At this very time,
when the Angels were going to fight, there
were no *Brutes* then created, nor was the Idea
known, and yet *M.* (with the Doctor's leave
too) has put the Epithet *brutish* into *Abdiel's*
mouth a little before in v. 124.

VER. 160.

Before thy FELLOWS, ambitious to WIN
From me some Plume

I have not much to say for the Accent falling
here wrong on *ambitious*, as Dr. B. says it
does. But surely *M.* would never have given
us the Verse, as the Doctor has alter'd it thus

Before thy RANKS, ambitious to RECEIVE.

If there is Sense, I am sure that there is no
Force in saying *to receive a Plume*. Were it
to be a free gift, it would be proper; but it can-
not

not be allow'd where it is only to be gotten by fighting, and won in battle.

VER. 161.

*That thy Success may shew
DESTRUCTION to the rest*

Dr. B. call this a detestable fault : and (what is strange) he says it is the more detestable, the nearer it comes to good Sense. Every body else would reckon it less so on that account. But I think that it comes much nearer to good Sense than the Doctor's word *Instruction* does to good English : For what is it to *shew Instruction* ? to be an *Instruction* to the rest, or to give them *Instruction*, is right : but to *shew Instruction* is a Phrase of the Doctor's own making. The Sense of the common reading is This ; *That thy ill Success may shew* and point out *Destruction* to the rest, as what is likely to be their Fate.

VER. 174.

deprav'st it with THE name

OF SERVITUDE

Dr. B. reads *with THAT name* SERVILITY. It is the name (says he) which *Satan* had given it in v. 169. and besides *Servitude* differs from *Servility*, in that the former may be a necessity from outward Force ; whereas the latter is a Compliance from an inward meanness of Soul. Now from these Definitions of the Doctor I gather that *M.* intended to make *Abdiel* use the word *Servitude*, and not *Servility* : the good Angel perhaps was not willing to make the worst

of the Reproach, nor car'd to repeat what carried so severe a charge upon his Fellows. He softens the term into *Servitude*, because by shewing that *Servitude* was not chargeable on himself and the good Angels, he effectually shew'd that there was less ground for imputing *Servility* to them. What is said here, will serve for an answer to the Doctor's Note on v. 178. where he has made the same Alteration.

VER. 188.

This greeting on thy impious CREST receive

It is something irregular (says Dr. B.) to call the *Crest*, an inanimate Metal, *impious*: and therefore he reads *impious* HEAD. But why not *impious* *Crest* here, as well as *proud* *Crest* in v. 191? Pride no more belongs properly to *Crest* than *Impiety*: but both Epithets have a reference to the Person whose *Crest* it was. This is a Poetical Liberty, about which see my Note on ll. 561.

VER. 189.

So SAYING, a NOBLE Stroke he lifted high,

Dr. B. presumes that M. gave it

So SAID, a NIMBLE Stroke he lifted high,

But I presume that he gave us the common reading. *So saying*, i. e. while he was speaking, before he had finish'd his Speech: but *so said* (for which the Dr. refers us to v. 746.) means, after he had said this. *So saying* therefore is much better, as it expresses eagerness and impatience

to be at his Foe. Vulgar Use (says the Doctor) has long since made *Noble Stroke* base and unfit for Heroic. But how long since? was it base before *M*'s writing of this? unless it was, the Objection is frivolous. But *nimble* will not do here, and that for the reason which the Doctor gives for his inserting it, *viz.* because the Nimbleness of it appears in *v.* 192. *swifter than Thought* it self. Would not the Epithet *nimble* then be very superfluous here, when the same Idea follows so soon after? A *noble stroke* is such as shew'd great Strength and Activity, such as was likely to do great Execution.

VER. 198.

amazement seiz'd

The rebel THRONES

Dr. *B.* reads *Throngs*, because Satan's followers were not all *Thrones*, nor would *Thrones* be more *amaz'd* than inferior Cherubs. But is it not stronger to say that the *Thrones* or superior Angels were *amaz'd*, than that the inferior ones were? if the Leaders were *amaz'd*, we are to suppose that the lower kind were more so.

VER. 200.

Ours Joy fill'd and SHOUT,

Presage of Victory, &c.

Dr. *B.* reads *Ours Joy fill'd, and SURE Presage, &c.* But *M.* could hardly have fail'd to say that the good Angels *shouted* for Joy at such a sight: and *shout* upon this occasion, (when the battle was begun), join'd with Joy, was a pro-

204 *A REVIEW of the TEXT of*
 per Prefage of *Victory : Shout* does not *fill* a
 man (says the Doctor), it empties him : but is
 it not Sense to say, *Shout fill'd ours* or our
 Army, *i. e.* it ran quite through it ?

VER. 204.

and the faithful Armies RUNG

Hosanna

Instead of *rung* Dr. B. wou'd have *sung* : But
sung implies something too compos'd and se-
 date for the Army in such circumstances. To
ring Hosanna is a Phrase of the like Poetical
 Stamp with that of *grating Thunder* in II. 881.

VER. 210.

and the madding wheels

Of brazen Chariots RAG'D

Dr. B. reads *rang* ; for it is strange (says he)
 that the Wheels should rage more than their Hor-
 ses and their Drivers : But is not this as much an
 Objection against the Epithet *madding* as against
 the Verb *rag'd* ? Allow one, and the other will
 stand its ground. Besides, Wheels moving o-
 ver the ground must touch it, and that would
 lessen the ringing of them.

VER. 212.

over head THE dismal his

Of fiery Darts in flaming Vollies flew

What is *the his flew in Vollies*, says Dr. B ?
 he proposes instead of it,

over head WITH dismal his

THE fiery Darts in flaming Vollies flew.

But

MILTON's *Paradise Lost*. BOOK V. 205

But if there be any Place in this Poem where the Sublimity of the Thought will allow the Accuracy of Expression to give way to the Strength of it, it is here. There is a peculiar Force sometimes in ascribing that to a Circumstance of the Thing, which more properly belongs to the Thing itself; to the *Hiss*, which belongs to the *Darts*. See my Note on II. 654.

V E R. 217.

ALL HEAVEN

RESOUNDED, AND *had Earth been then, all Earth*
Had to her Center SHOOK.

For this Dr. B. (to reconcile High Language with Philosophy and true Sense) gives us

HEAVEN'S BASE

STOOD TREMBLING; BUT *had Earth been then, all Earth*
Had FROM her Center FLED.

But surely *M.* never meant to say that the *base of Heaven stood trembling*: it was too immoveably fix'd for that: it is enough that it *resounded*. But what is the Earth's *flying from her Center*? Is not her *Center* part of her? and where could the other part fly? or how fly, unless the Centripetal Power was taken away from it? and could a War in Heaven be suppos'd to take that Power away? It is enough, that *Raphael* says, Earth wou'd have *shook to her Center*. But *M.* speaks of *all Earth* (says the Doctor), and any external Impression, that can shake *all Earth*, must of necessity shake the Center too:

so that mentioning the Center adds nothing to the Thought. But if it does not add to the Thought, it makes the force of the Thought more visible: it explains it fully, and that gives a Strength to the Expression.

VER. 223.

*how much MORE OF POWER
Army against Army, &c.*

Dr. B. thinks the Construction mutilous and defective, and therefore would read *how much LIKELIER THEN, &c.* But the Sentence wants only the Verb Substantive *was*, a word frequently omitted by our Poet. The Sense is, How much more was a numberless Army, warring against as numberless an Army, of Power (*i. e.* able) to raise dreadful Combustion? We often say *of force*, in the same sort of Phrase as *of Power* is us'd here. And in *v.* 319. we read *As not OF POWER at once &c.*

VER. 229.

though NUMBER'D such &c.

This *number'd* is thorough Nonsense here, says Dr. B. He therefore proposes *though STILL LEFT such*: But this charge of Nonsense arises from the Doctor's mispointing the following Verses, and thence mistaking the meaning of them. The Sense is, They were number'd such (*i. e.* were so many in number), that each Legion might pass for a Host, it containing such a multitude of Angels. I will give the Reader this and the following Verses, first as Dr. B. has pub-

MILTON'S *Paradise Lost*. BOOK VI. 207
publish'd them, and then as they ought to be
and are pointed in the two first Editions.

though number'd such
As each divided Legion might have seem'd
A numerous Host in Strength; each armed hand
A Legion led in fight; yet Leader seem'd
Each Warriour, single as in chief; expert, &c.

But the two first Editions of the Poem have them
thus,

though number'd such
As each divided Legion might have seem'd
A numerous Host; in Strength each armed
hand
A Legion; led in fight, yet Leader seem'd
Each Warriour single as in Chief, expert, &c.

Here the Reader may observe that the Angels
are mention'd first for their *Number*, then for
their *Strength*, and last of all for their Skill and
Expertness. Dr. B. in his Edition has join'd
the words *in Strength* to *numerous Host*, and
the words *led in fight* to *Legion*; by which
means in the first case he lost view of the force
of the word *number'd*; and in the latter case
he has left the word *yet* without any sense or
relation to any thing.

VER. 236.
The RIDGES of grim War.

Dr. B. thinks that M. gave it *Bridges* from Ho-
mer's γέφυραι πολέμοιο, which in common ac-
ceptation (he says) are *bridges*, but in *Homer*

are the open Intervals between Rank and File, If so, and if *M.* copy'd from *Homer*, he would not methinks call them *Bridges*. The word *Ridge* signifies the Space between two Furrows; and this acceptation of the word *M.* has transferr'd to the Spaces between Rank and File, when an Army is set in array.

VER. 237.

no unbecoming DEED

That argu'd fear

'Tis seldom (says Dr. B.) that *Deeds*, but want of *Deeds*, argue *fear*. But does not *M.* say, *no unbecoming deed*, and does not the Epithet shew that *deed* carries a dishonourable Sense along with it? To fight cowardly and faintly, or to give way and retreat, tho' still fighting, is an *unbecoming deed* in Battle. But what could tempt the Doctor to propose, in the room of *deed*, these readings, *no unbecoming FLINCH*, or *no unbecoming START*, or *no unbecoming PALE*? What a Variety of unpoetical words is here! and how superfluous the Epithet *unbecoming*, when join'd to any one of them!

VER. 241.

FOR wide was spread

Dr. B. don't like *for*, because in the neighbouring Lines the Author's Stile is sententious, broken, and not chain'd by Conjunctions. That is no weighty Objection. But the Doctor's reading *FAR wide* is much more liable to blame; for *far* and *wide* are two such different Ideas as

cannot unite together: Our Author expresses them separately, and means different things by them elsewhere, as in v. 773. *Illustrious FAR and WIDE*, i. e. in length and in breadth.

VER. 242.

That War and various; sometimes on firm ground

A STANDING FIGHT, *then soaring*, &c.

Dr. B. thinks the Syntax here is lost, and therefore supposes that M. gave it *Standing they fought*, &c. But the Doctor's Mistake about M's Syntax seems occasion'd by his putting a Colon after various, whereas there should be only a Semicolon, as in the first Editions. The Syntax and Sense is; The War was sometimes a standing fight on the ground, and sometimes the War soaring on main wing tormented all the Air.

VER. 289.

The Strife which thou call'st EVIL

The Author gave it (says Dr. B.) *thou call'st* HATEFUL, because of *hateful Strife* in v. 264. But why may not this *Evil* relate to v. 262? Where *Satan* is call'd the *Author of* EVIL, of Evil display'd in acts of hateful Strife: and so in v. 275. *EVIL go with thee along*, &c. I think that *hateful* wou'd have been a more accurate Expression, but Evil is justifiable.

VER. 298.

or to what things

Liken on Earth? CONSPICUOUS, *that may lift,*
&c. Dr.

Dr. B. thinks that *M.* if he had thought of it, wou'd have rather given it thus

Liken on Earth? RESEMBLANCE, that may lift, &c.

M. might possibly have prefer'd this to the common reading as pointed in Dr. B's Edition: But he gave it perfectly right in the first Editions, as follows,

*or to what things
Liken on Earth conspicuous, that may lift, &c.*

i. e. *to what conspicuous and remarkable things on Earth shall I liken that fight; so conspicuous and remarkable, as that they may lift, &c.*

VER. 311.

*if Nature's concord broke,
Among the Constellations WAR WERE sprung,*

The Context shews (says Dr. B.) that *M.* gave it *warfare*, instead of *war were*. I suppose the Doctor to mean, that in the common reading there is wanting a Copulative Particle between the 312th and 313th Verses. Now how does the Doctor's Alteration mend the matter? *broke* and *sprung* (he says) are both Participles of the Ablative Case: Suppose them so; will not there be wanting in the Doctor's reading a Copulative Particle between the 311th and 312th Verses, to connect *broke* and *sprung*? So that the fault of *M.* (if it be a fault) is not remov'd from the Poem by the Doctor, but only shifted to another Verse. We had better keep then the old reading, and allow the Poet the Liberty of dropping

ping the Copulative before the words *Two Planets*, on account of that Fire of Imagination which was kindled, and the height of that Noble Fury with which he was possess'd.

VER. 317.

Uplifted IMMINENT *One stroke they aim'd*

Uplifted and *imminent* (says Dr. B.) contradict each other; for *uplifted* has a motion upwards, and *imminent* a tendence downwards. I think that neither of these Definitions happens to be true. *Uplifted* is what has *had* a Motion upwards, but has that Motion no longer, when it is already *uplifted*: and *imminent* is what hovers and is ready to fall, but has not as yet in the least begun to do so. In these two Senses the two words may meet very lovingly together. The Stroke was quite lifted up, and was just ready to fall down. Is not this *imminent* an Emphatical word? is not the Reader impatient to know how this suspended Stroke will fall? Away then with the Doctor's *eminent*, which only signifies rais'd on high, and means very little more than *uplifted*.

VER. 332.

A Stream of NECTAROUS humor issuing flow'd Sanguin.

Dr. B. calls this an odious Blunder, because *Nectar* was the drink of the Gods, and *Satan's Humor* or Blood was not a proper drink. I should have thought that an attentive Reader could not have miss'd observing that the *Stream*,
2 which

which *M.* speaks of, was not of *Nectarous humor* only, but of *Nectarous humor sanguin*, i. e. converted into what *celestial Spirits bleed*: and what is that but the same which *Homer* expresses by one word *Ichor*? If this was the Poet's meaning, the Doctor's Objection is wide of the mark. Besides, if *Nectarous* was wrong, yet *Ichorous* (which the Doctor would give us in the room of it) would not seem to be right, because the middle syllable of it should be long, according to the Prosody of the word from which it is deriv'd.

VER. 356.

And with fierce ENSIGNS pierc'd the deep array

A Blunder again (says Dr. B.) Why are *Ensigns*, the Colours, called *fierce*, the tamest things in the whole Battle? But all this Blunder is gone, if we will allow a Poet the liberty of giving that Epithet to the *Ensigns* which belongs more properly to the Bearers of them. *M.* has taken this sort of liberty in some hundreds of places; and generally the Doctor has allow'd it him. See my Notes on II. 561. and VI. 188. And besides, by *fierce Ensigns* are not only meant the Standard-bearers, but the whole Legion which belong'd to those Ensigns or Standards: 'Tis a Figure call'd Metonymy of the Part for the Whole, well known among Poets and Orators. Thus the Sense will be, where *Gabriel* and his followers pierc'd the deep array, i. e. broke in upon the many Lines of *Moloch's* Troops.

VER.

VER. 391.

*What stood, recoil'd
O'erwearied, through the faint Satanic Host
Defensive scarce: or with pale fear surpriz'd
&c.*

Here Dr. B. has found a Sentence inexplicable: What Contradiction (says he) is that, *What stood, fled*; for *fled* follows in v. 395. But the Sentence is easy to be understood, when consider'd with what went before it. *Chariot and Charioteer lay overturn'd on the ground*: all that *through the Satanic Host stood* (i. e. was not overturn'd), either *recoil'd* and retreated being *overwearied*, or *fled ignominious*. Is the Sentence now inexplicable in the least? No need then for the Doctor's altering the Verses thus, as he does,

*Yet somewhat stood
The faint Satanic Host; o'erwearied stood,
Defensive scarce: then with pale fear surpriz'd &c.*

VER. 399.

In CUBIC Phalanx firm

In strictness of Speech, to have been *cubic*, it must have been as high as it is broad, as Dr. B. justly observes. But why must a Poet's Mind, sublim'd as *M's* was on this great occasion, be expected to attend to every circumstance of an Epithet made use of? He meant *four-square* only, having that property of a *Cube* to be equal in length on all its sides. To be sure *M's cubic*,
tho'

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 tho' not strictly proper, is better than the Epi-
 thet *Martial* (which the Doctor would give us
 in the room of it), because a *Phalanx* in Battle
 could not be otherwise than *Martial*; and so
 closely united an Idea could not have any Beauty
 or Force here.

VER. 412.

plac'd in guard their watches round
Cherubic, waving fires

Here Dr. B's Edition, by placing a Comma af-
 ter *round* and none after *Cherubic*, has disjoin'd
 the Substantive and Adjective, and made the
 Passage unintelligible. I have pointed the Verse
 agreeably to the first Editions: and so it ought
 to be pointed; for *Cherubic Watches* are else-
 where spoken of by M. as in IX. 68. and XI.
 120.

VER. 415.

AND *void of rest*

Dr. B. reads HE *void of rest*. His reason is
 extraordinary. It was said before, *Satan with*
his rebellious disappear'd: if *and* be admitted
 here (says he), then not only *Satan* but *his re-*
bellious were *void of rest*, and *call'd a Council*
 &c. But if we join the words *with his rebel-*
lious to *disappear'd*, not to *Satan*, then *Satan*
 only will be said to have been *void of rest* &c.
 and then the Copulative *and* may be safely ad-
 mitted. Who can doubt that M. meant it so?

VER.

VER. 422.

HONOUR, *Dominion, Glory and Renown*

Dr. B. thinks that *M.* gave it POW'R AND *Dominion* &c. *Honour, Glory and Renown* (he says) are three words all allied together, and therefore *M.* would not put *Dominion*, of another Family, between them. But did not *M.* mean by *Honour* that which arises from high Titles? if he did, then *Honour* will not be allied to *Glory and Renown*, which may be gain'd and enjoy'd by a Private Man, by one who has no *Honour* and Titles to shew.

VER. 467.

TO me deserves

No less than for deliv'rance what we owe.

I had much rather read thus and understand (as Dr. B. does) by the words *to me*, in my opinion; than admit the Doctor's Emendation FROM *me* deserves &c. If *from* comes in here, it should be *from* us, because the inventor equally deserv'd thanks from All as from *Nisrock*; and this is even express'd in the words *what WE owe.*

VER. 483.

pregnant with INFERNAL flame

The author gave it (says Dr. B.) INTERNAL flame. I can't think so, because *pregnant* sufficiently implies that the flame was *internal*: it would therefore be an useless Epithet. But (says the Doctor) it is too soon yet for *Satan* to mention

tion INFERNAL *flame*. That is too hard to be prov'd: Hell had been mention'd in the Speeches of the Combatants on the preceding Day, viz. in v. 186, 276, 291. However we may suppose the Epithet *infernal* to have been here added to *flame*, that it might stand oppos'd to *Heaven's ray* mention'd in v. 480.

VER. 496.

his words their drooping cheer
ENLIGHTEN'D, and *their languish'd hope reviv'd*.

Here Dr. B. proposes to read *Enliven'd*; but does it not appear at first sight unlikely that M. should use both *enliven'd* and *reviv'd* in the same Verse? If (says the Doctor) he had said *enlighten'd*, he would have said *gloomy cheer*, not *drooping cheer*. But this is too nice, I think. *Light* in Scripture is join'd with *Joy* and *Gladness*, as in *Esther* viii. 16. and in all Languages almost has the sense of *Joy* and *Comfort* by reason of a hope rais'd: thus we have in *Virg. Æn. l. 2. v. 281*.

O LUX *Dardaniæ*, spes o fidissima *Teucrûm*.

Hence to *enlighten any one's cheer* or countenance may signify to raise it, and therefore *drooping* seems a proper Epithet in such a Phrase as this.

VER. 512.

Sulphurous and Nitrous foam
They FOUND, they MINGLED, and with SUT-
TLE ART,
Concocted and adusted they REDUC'D

To

To blackest grain, and into store CONVEY'D:
Part hidden veins DIGG'D up

So the first Editions: but Dr. B. would have
us read as follows,

Sulphurous and Nitrous foam
They POUND, they MINGLE, and with SOOTY
CHARK

Concocted and adusted, they REDUCE
To blackest grain, and into store CONVEY:
Part hidden veins DIG up

To justify this great Alteration of the Text, the Doctor premises one Postulatum (tho' it is properly two) that *M.* is here describing the making of Gunpowder, and that he was not ignorant how it is made. Agreed. Let us now examine the Doctor's Objections particularly. *Sulphurous and Nitrous foam adusted* (says he)? why, at the least approach of Heat they will fly away in Exhalations. I think that this is not true: tho' these Ingredients be heated to some degree, yet they will not fly away in Exhalations unless some Spark of Fire gets to them. But why must *adusted* signify burnt or heated to a great degree? If the word will signify parch'd or dry'd any way in such a manner as things commonly are by Fire, it will be a very proper Expression here: for by being *reduc'd to grain* they were *concocted*, and by being *reduc'd to the blackest grain* they were sufficiently *adusted*.

Again, the Doctor observes that only two Materials are here mention'd, and these without Charcoal can never make Gunpowder. This is

true;

Q

true; but is it necessary that a Poet should be as exact as a Writer about Arts and Sciences? If so, not only *M.* but *Spencer* must be blam'd, who has done the same thing as *M.* has done, for in his *Fairy Queen*, B. 1. C. 7. 13. describing a Cannon charg'd with Gunpowder, he says,

With windy NITRE and quick SULPHUR fraught

Where, it is observable that he takes no notice of Charcoal, tho' Gunpowder can't be without it. But what is the Doctor's word *Chark*? it is the Workman's language, he says; if it be, it is spoken contractedly for *Charcoal*; and is but a Cant word fit only for the Powder-Mill, not for a Poem: for *Charcoal* is, in its Etymology, what is *chark'd* or rather *charr'd* to a Coal, i. e. burnt, tho' not to Ashes. *Sooty coal* V. 440. is right; but when the word *Chark*, or *Charcoal* at length, is used, *sooty* seems a superfluous Epithet, because it is imply'd in the word *charr'd*.

In the common reading the Doctor misses the word *pound*; a necessary word, because without long *pounding* the three Ingredients together, no Powder can be made. But is not the sense of the word *pound* sufficiently imply'd in *reduc'd to grain*?

The words *found*, *mingled*, *reduc'd*, *convey'd*, *digg'd* were chang'd (says the Doctor) from the Present to the Perfect Tense: for the Present Tense *provide* in v. 520. demonstrates that all the foregoing Verbs were of the same manner. If there were any demonstration to be drawn
from

from hence, one would think rather that it would fall against the Present Tense *provide*. But there is hardly a Page where *M.* has not run from one Tense to another, and sometimes he has even coupled unlike Tenses : See my Note on IV. 268.

VER. 517.

Part hidden veins digg'd up (nor hath this Earth

Entrails unlike) of Mineral and Stone,

Dr. B. has carry'd on the Mark of Parenthesis to the end of the Verse ; but it should be plac'd after *unlike* : and the *Stone* may have been mention'd here as what they used for *Balls*. That Stone-bullets have been in use, see *Chambers's Univ. Dict. in v. Cannon*. Or *M.* by the word *Stone* here would express more distinctly that the Metal, of which they made their *Engines* and *Balls*, was inclos'd in and mix'd with a stony Substance in the Mine. See *Furetiere's French Dict.* upon the word *Mineral*.

VER. 520.

Provide, pernicious with one touch to fire.

So the first Editions put the Comma after *provide*, not after *pernicious*, as Dr. B. does : But the Doctor goes farther, and changes *pernicious* into *obsequious* : Was the poor *Reed* (says he) more *pernicious* than the Engines and Balls ? yes, for they did no harm, they lay quiet, till the Reed set fire to them. But perhaps *pernicious* here signifies, as the Latin *pernix*, quick, speedy, &c.

VER.

VER. 541.

SAD Resolution and secure

Dr. B. reads *staid*; but that is an useless Epithet when *settled* went before. By *sad* here is meant sower and fullen, as *tristis* in Latin, and *tristo* in Italian signify.

VER. 552.

in hollow CUBE

Dr. B. reads *square*; but see my Note on v. 399. For the sense of *Cube* in both Passages, see *M's Reason of Ch. Gov. &c. p. 205. Edit. Tol. As those smaller Squares in Battle unite in one great CUBE, the main Phalanx.*

VER. 575.

in Wood OR Mountain fell'd,

Perhaps it should be *ON Mountain*, as in XI. 567. we have, *Woods ON Mountain.*

VER. 576.

Brass, Iron, STONY Mold

Mold here signifies substance, as in II. 355. but Dr. B. by reading *CAST IN mold* changes the sense of it to one of a very different nature. By this Emendation he says that he has rid the Poem of *Stone Cannon*: but such Cannon have been heard of elsewhere, and are now to be seen (I think) at *Delf* in *Holland*. Whether they ever were, or could have been used in War, may be question'd: but it is probable that M. by seeing such *Stone Cannon* in foreign Countries, was led to mention them here as part of *Satan's Artillery.*

VER.

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VER. 586.

whose roar
Embowell'd with outrageous noise the Air,
And all her Entrails tore;

Dr. B. proposes *blast* or *force* instead of *noise*, because *roar* with *noise* (he says) is *roar* with *roar*. But the Construction is, *Whose roar tore the Air embowel'd* (or fill'd) *with outrageous noise*: it is the Air which is here said to have been *embowel'd with noise*, and not the *roar*. So that here is no *roar with noise*, which the Doctor objects to.

VER. 615.

As THEY WOULD DANCE: yet for a Dance
THEY seem'd
Extravagant and wild

Dr. B. reads *As IF THEY DANC'D: yet for a Dance IT seem'd &c.* The first Alteration is unnecessary, for *as* in Poetic Diction is frequently put for *as if*: see v. 239. But the second Alteration is plainly false, because it will not agree with what follows, *perhaps for Joy of offer'd peace*: do these words relate to it? Do not they manifestly suppose Persons to have been spoken of before?

VER. 644.

They p'luck'd THE SEATED Hills with all their
load

Dr. B. reads *TH' HIGH-SEATED Hills*, because *seated* is not peculiar to Hills, the Valleys being

seated as much as They. But may not *seated* here mean to imply the great and steady weight with which Mountains rest upon the Earth? in this sense the Mountains are *seated*, and not the Valleys: But the Doctor has found in VII. 585. *the mount of Heaven's HIGH-SEATED top*: this, he thinks, justifies his HIGH-SEATED *Hills*: But does not every body almost see the difference at first sight between an Epithet apply'd to a *Hill*, and to the *Top* of it only? The *Top* of a Hill is certainly *high-seated*, and yet the whole Hill is not properly said to be so, because the Bottom, as well as the Top, is a part of the Hill, and height of seat can't be ascrib'd to the Bottom.

VER. 645.

Rocks, WATERS, Woods

M. must have given it *Quarries*, says Dr. B. Why? he tells us that *Waters* can't be *the load of Hills*, when in Nature they must emerge from the bottom. But can't that Water which emerges from the bottom rise up thro' the Earth to a great part of the Hill, nay towards the top of it? is it not Fact that not only Springs, but even great Lakes, are sometimes found on high Hills? the Spring of the *Nile* (for instance) is commonly thought to be not at the bottom, but at the top of the great Mountains in *Aethiopia*: and almost all the great Rivers of the World are fed by Springs issuing from the higher parts of Mountains. And agreeably to this *Claudian* in his *Gigantom.* v. 69. has represented one of the Giants

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Giants as lifting up the Mountain *Rhodope* together with the Fountain of the River *Heber* in it,
Rhodopen Hebricum fonte revellit.

VER. 651.

and all their Confidence

Under the weight of Mountains bury'd deep:

Dr. B. favours us with another Verse instead of this last,

and all their Confidence

Dash'd; all their Labours vain to fragments broke.

His objection to the common reading is that the *weight* of the Mountains was not the sole Annoyance, for the Devils cou'd easily have remov'd it. But I should have thought that *M.* had sufficiently guarded this Verse against the Doctor's Objection, by adding in the next Verse that they were *themselves invaded next*, and had *main Promontories flung on their heads*, and consequently had no time or leisure to remove the *weight of the Mountains* from off their Cannon.

VER. 666.

*That underground they fought in dismal shade;
Infernal Noise; War seem'd a Civil Game
To this uproar;*

The Author gave it (says Dr. B.) *Infernal NIGHT*: the Doctor is pleas'd to assign no reason for the Alteration, only he puts a full Stop after *Noise* to favour it: but I will assign one for continuing the common reading; *Noise* must have been

been mention'd here, or else *this uproar* comes in too abruptly and without any leading Expression.

VER. 681.

Son, in whose face INVISIBLE *is beheld*
VISIBLY, WHAT BY DEITY I AM,

So the first Editions have pointed the Sentence, and thus I can make good sense of it, as the Reader will see presently : but Dr. B. has put a Comma after *beheld*, and none after *Visibly*; so that his Text has made compleat Nonsense of it : and then he crys that the Distich is strangely inverted, and that there is Contradiction in the words, *is beheld invisible* : And in the room of M's two he proposes these two Verses of his Own :

Son, in whose face is visible beheld
What I invisible by Deity am.

Where the Thought and the Diction suit well together, both faulty. The Construction and Sense of the common reading is this; *Son, in whose face* what is *invisible is beheld visibly*, viz. *what I am by Deity*.

VER. 683.

And in whose hand what BY Decree I do.

Dr. B. proposes, BY *whose hand* what I decree I do. But the sense is, *in whose hand*, i. e. handy-work is beheld what by Decree I do. Thou art the Instrument; I the Doer, because I decree it. This is intelligible (I think), tho' the Doctor pronounces the contrary.

VER.

VER. 779.

Under THEIR Head imbodyed all in one

Dr. B. reads, *Under NEW Head* &c. because *Michael* (as he says) was their *Head* before. He is no where called so in this Poem, if I remember aright: He was their *Leader*, and *the Prince of Celestial Armies*: But the Title *Head* here seems to distinguish *Messiah* as the appointed King, the *Heir of all things*, the *King by sacred Unction* v. 708. which appointment (according to our Poet) was the occasion of this Rebellion.

VER. 856.

and as a Herd

Of Goats, OR timerous Flock together throng'd
&c.

Dr. B. says that *M.* gave it, *Of Goats, A timerous Flock*, &c. but in this reading the Doctor makes the same thing to be a *Flock*, which is called a *Herd*. Is not one of these two words superfluous? If (says he) *or* be admitted, then the other *flock* must be *Sheep*; contrary to Scripture Allegory, which places *Sheep* for Happiness and *Goats* for Damnation. But why may not we understand *Deer* by the phrase *timerous flock*? is not that Epithet as it were appropriated by the Poets to that Animal? *Virgil* has *timidi damæ* twice at least.

VER. 859.

With terrors and with FURIES to the bounds

Dr.

Dr. B. says that this must not pass by any means, for we cannot allow *Furies* in Heaven, especially in the *Messiah's* party: he therefore reads *Scourges*, which is certainly too low a word, after the Reader has seen the *Messiah* grasping *ten thousand Thunders* v. 836. But why must *M.* mean by *Furies* those which the Poets name *Alecto*, *Megara*, and *Tisiphone*? *Virgil* frequently uses *furia* for such inward frights and disturbances of the Soul as carry persons to Madness: See *Georg.* III. 511. *Æn.* I. 45. IV. 376, 474, &c. And so *M.* seems to use the word here.

VER. 865.

Eternal Wrath
Burnt after them to the BOTTOMLESS pit.

Dr. B. reads

Burnt after them, DOOM'D TO TH' INFERNAL
Pit.

The common reading (says he) is strange Measure, unless *M.* affected to make his Verse *bottomless* too, to express the Idea. Perhaps he did: for I find our Poet doing the same thing upon the same occasion in *Paradise Reg.* I. 360.

but was driven
With them from bliss to the BOTTOMLESS deep.

VER. 867.

Hell heard TH' INSUFFERABLE NOISE; Hell
saw &c.

Dr.

Dr. B. reads

Hell heard THE HIDEOUS CRIES AND YELLS;

Hell saw &c.

His reason is, that there could be no great Noise caus'd by Spirits falling thro' next to a *Vacuum*. But why must *th' unsufferable Noise* relate only to the Noise of the Fall? why may it not take in too the clamour of those that were falling? If it may, then the Doctor's Emendation will be superfluous. Chaos describes the Noise of their Fall thus in II. 993.

*I saw and heard: for such a numerous Host
Fled not in silence thro' the frighted Deep.*

VER. 868.

Heaven RUINING from Heaven

Dr. B. prefers *Heav'n TUMBLING DOWN from Heav'n*; because *ruining* is here used as a Deponent: But it is a beautiful way of speaking and very expressive of the Idea; it is founded on the notion of the Latin *ruina* from *ruo*. And *M.* here follow'd the sense of the Italian word *rovinare* or *ruinare*, which in the Dictionary *Della Crusca* is explain'd by falling headlong and violently from a higher to a lower place. The Doctor's *tumbling down* falls short of the Idea intended, and might as well be apply'd to a Feather falling as to Heaven.

VER. 878.

*Disburden'd Heaven rejoic'd, and soon RE-
PAIR'D* HER MURAL BREACH, returning whence it roll'd.

Dr.

Dr. B. asks here, How Heaven *repair'd her breach*, and yet the breach *return'd* spontaneously? In answer to this Question the Doctor may observe, that tho' in V. 254. the Gate of Heaven is describ'd as *self-open'd*, when there was occasion to pass thro' it, yet in VII. 205. it is said *Heaven open'd wide her Gates*. So that *Heaven* is there represented as doing that which the Gate did of itself: this is parallel to the Expression before us. The Doctor asks farther, How did the breach *roll* or *return*? Properly speaking it could not do either; it was the *Wall*, not the *Breach* that did both: but may we not suppose a Figure here, and refer the words *returning* and *roll'd* to the word *wall* imply'd in the Epithet *mural*; as if M. had said, *repair'd the breach of her wall returning whence it roll'd*? If it was necessary to make any Alteration, I should rather read with this small change, which yet is needless,

and soon repair'd

Her breach, THE WALL *returning whence it roll'd*
than as the Doctor does

THE CHRYSTAL WALL

ITS BREACH REPAIR'D, *returning whence it roll'd*

VER. 897.

The Discord which befell, AND WAR in Heaven
Among th' Angelic Powers.

Dr. B. believes that M. gave it, EREWHILE in Heaven: but would M. use so low a word here? or would he drop all mention of *War*, when

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when he is summing up the particulars of this whole Affair? *Discord* does well enough to express the first Revolt of Satan, and the Angels forming themselves into two different Parties or Armies. But surely it was necessary to mention the *War*, which was the consequence of this.



BOOK



B O O K VII.

VER. 5.

for Thou

*Nor of the Muses NINE, nor on the top
Of old OLYMPUS dwel'st,*

DR. B. reads *Nor of the Muses ONE* : but the Phrase, *of the Muses nine*, signifies here, One of the nine Muses; as in V. 659. we have *he of the first*, i. e. he being One of the first. See also IX. 387. This by the by : The chief alteration proposed by the Doctor is that of *Parnassus* for *Olympus*. But *M.* seems to have chosen *Olympus* here rather than *Parnassus*, because the earliest Poets *Hesiod* and *Homer* mention *Olympus* as the Seat of the Muses. *Homer* in *Iliad* β. 491. calls them Μῦσαι Ὀλυμπιάδες, which the Scholiast explains by telling us that they dwelt on *Olympus*. And the same Scholiast on α. 353. says that this Mountain was the Habitation of the Gods : which *M.* says likewise in I. 515. And this Reading is confirm'd by v. 3. *above th' OLYMPIAN Hill I soar*. The sense is, Thou art not one of the nine Muses, reckon'd among
the

the Heathen Goddesses, that dwelt on the top of *Olympus*; but *Heavenly-born*, born before any of the Hills, even *Olympus*, appear'd.

VER. 15.

Thy tempt'ring

Dr B. reads *Thee tempt'ring*, and calls the common reading an ugly and deform'd Fault. Was not (says he) the Empyrean Air fit for the Poet's Respiration without some Mixture? Then, adds the Doctor, if ever in his Vth and VIth Books he fail'd, we must impute it to the Foggy Air which he breath'd along with the Pure. Suppose that this is a just consequence, was it not modest in the Poet to make Allowance for any failings he might have been guilty of? Surely he did not pretend to be without Fault, tho' we can never allow that his Poem has all those blemishes which the Doctor charges on those Books. I look upon the expression *Thy tempt'ring* as a beautiful way of bespeaking his Reader to make allowance for human Failings. But what is *Thee tempt'ring*? when he had said before *up-led by thee*, would not the Sentence sink, if he had added, *tempted by thee*?

VER. 18.

though from a lower CLIME

Dr. B. reads *Climb*: those that know what *Clime* signifies (says he), will see it is meer Nonsense. In the strict sense of the word it may be Nonsense; but in the sense wherein

M.

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M. uses the word *Clime* it is not so: for in L. 242. he uses the word *Clime* as Synonymous to *Region*: and by the same liberty that we say the upper or the lower *Region* of the Air, we may say upper or lower *Clime* of it. The Preposition *from* shews that some Place is here meant, and not any Action, such as the word *Climb* implies.

VER. 24.

*More safe I sing with MORTAL voice, unchang'd
To hoarse or MUTE, though fallen on evil days,*

Dr. B. reads *with LOFTY voice*. Why *MORTAL voice*, says the Doctor? because *M.* had said in v. 2. that he had *followed Urania's voice divine*. Again (says the Doctor), if his Voice had grown *hoarse*, would it not have been still *mortal*? and what is a Voice chang'd to mute? Both these Questions are satisfy'd by putting only a Comma, as in the first Editions, (not a Colon, as the Doctor has done) after *mute*. The words *unchang'd to hoarse or mute* refer to *I*, and not to *voice*, as he supposes; and then all is good sense, and there will be no need to read with the Doctor, *To hoarse or LOW*.

VER. 27.

IN Darkness, and with Dangers compass'd round

So the first Editions have a Comma after *Darkness*: the Construction is, Being in *Darkness*, and compass'd round with *Dangers*. Why then

(as

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(as Dr. B. says) must *M.* needs have given it
WITH *Darkness and with Dangers, &c?*

VER. 45.

In Paradise to ADAM OR HIS RACE

Dr. B. reads to *Him and His fair Spouse*: But the Epithet *fair* is useless here. Tho' his *Race* was not begotten, yet the Command of not eating the fruit of the Tree of Knowledge, &c. was given to Them as well as to Him: just as much as it was given to *Eve*, for She was not created, when God gave that Prohibition to *Adam*.

VER. 50.

He with his consorted Eve
The Story heard attentive, and was fill'd &c.

Dr. B. chooses WERE *fill'd*. But the Singular Number is more proper than the Plural and more Grammatical. It is the same as that in *Ovid's Metam.* I. 319. which *M.* seems to have alluded to,

Deucalion (nam cetera texerat æquor)
Cum consorte tori parva rate vectus adhæsit.

VER. 55.

And war so near the PEACE of God in bliss
WITH SUCH confusion; but the EVIL soon
Driv'n back REDOUNDED as a flood on those, &c.

Instead of *the PEACE of God* Dr. B. proposes *the SEAT of God*: but this is of no great Importance: in the next place, for *WITH SUCH confusion* he reads *WICKED confusion*: his reason

R

is

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 is, that in the next words *M.* says *The Evil*,
 not *The Danger or Mischief*, and therefore
 some word shou'd have preceded implying the
 said Evil. But does not *Evil* here mean nat-
 ural Evil, which is the same as Danger or Mis-
 chief? Lastly, the Doctor prefers *redounding*
 to *redounded*, which makes the Sentence, he
 thinks, to become Narrative again: The Se-
 quel of the Paragraph is (as he rightly observes),
To hear of Confusion, but of the Evil soon,
&c. And with this Observation *redounded*
 will agree, if we take it to be a Participle Pas-
 sive, and us'd in the same Sense as the Active
 Participle *is* in II. 889.

Cast forth REDOUNDING smoke and ruddy flame.

VER. 59.

whence Adam soon REPEAL'D
The doubts that in his heart arose:

Dr. *B.* would read *dispell'd*: but if an altera-
 tion were necessary, I should rather read *repell'd*,
 as in v. 610. we have, *Their counsels vain thou*
hast REPELL'D. But in the same Sense as a
 Law is said to be *repeal'd*, when an end is put to
 all the force and effect of it; so when *doubts*
 are at an end, they may be said to be *repeal'd*.

VER. 66.

as one WHOSE drought
Yet scarce allay'd still eyes the current stream

Here *M.* attributes that to the *drought*, which
 in strictness of Speech belongs to the drougthy
 Person, *viz.* the eying the current stream. See
 more of this matter in my Note on V. 711. and
 II.

II. 654. There is no need therefore to read with Dr. B. *as one, WHO' HIS drought &c.*

VER. 74.

what might else have been our loss,
UNKNOWN, WHICH *human knowledge could not reach:*

So the first Editions of *M.* point this Sentence, the meaning of which is This; To forewarn us of that which might otherwise have been a loss to us by its being unknown; of that which human knowledge could never have reach'd. *Unknown* is to be join'd in Sense and Construction to the first Verse, and not to the words which follow it. How then will Dr. B's reading be *better* (as he says it will), which he gives us in the room of the common one?

UNTOLD WHAT *human knowledge could not reach.*

VER. 98.

And the great LIGHT of day yet wants to run
Dr. B. says that *M.* certainly gave it, *the great LORD of day, or the great LAMP of day.* But is it not the Scripture Expression? *God made two great Lights, the greater Light to rule the day,* Gen. i. 16. and so our Poet expresses it in v. 346.

VER. 99.

suspense in Heaven,
Held by thy Voice, thy potent Voice, he HEARS,
Held by thy Voice, he hears? Ridiculous (says Dr. B.) he must hear before he could be held by his Voice: and therefore the Doctor

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proposes *he stays* instead of *he hears*. But wou'd
M. say *he stays*, when he had said before *sus-
pense*, which implies staying? The Sense seems
plain, as I have pointed these Verses, *Held by
thy Voice, he hears suspense*, i. e. he stays and
hearkens, he stops and is attentive.

VER. 113.

What words or tongue of Seraph can suffice?

Dr. B. asks why *words or tongue* in contradi-
stinction; Can Words be without the Tongue?
or Tongue express any thing without Words?
To these Questions of his I answer that *Virgil*
in *Æn. VI. 625*, says

Non mihi si centum linguae sint, oraque centum.

May not the Doctor with equal reason ask here,
Can Tongues be without Mouths? or Mouths
express any thing without Tongues? In Poetry
it is common to disjoin things which (strictly
speaking) are inseparable. The Doctor's reading
therefore is unnecessary, viz. *What words FROM
tongue, &c.* If any change were to be made, I
should rather choose to read, *What words AND
tongue of Seraph.* But the common reading
may be justified.

VER. 115.

Yet what THOU CANST ATTAIN

Dr. B. observes justly enough that *Raphael* was
absent on the day of Creation, as it is said in
VIII. 229, 240. But here (says the Doctor)
he gives a long account of it, as if he saw
it himself. *Raphael* indeed gives a long ac-
count of it, but this does not imply any
thing

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 thing of his having seen it. No doubt
 he learned the story of it from other An-
 gels which were present. But it would me-
 thinks have been very improper for *Raphael*
 here to acquaint *Adam* of his having been ab-
 sent then: would that have added any weight
 to his Account? on the contrary it was proper
 for *Raphael* to tell *Adam* in VIII. 229. of his
 absence, that he might give Him an opportunity
 of relating the Story of his own beginning. I
 can't therefore by any means approve of the
 Doctor's inserting a whole Verse and altering
 another thus,

*And I was absent then on high Behest,
 Yet what I SINCE HAVE LEARN'D &c.*

In this reading *on high Behest* is too nat-
 ural an expression, too unlike what the Doctor took
 it from in VIII. 238. *Us he sends upon his high
 Behests*. Besides *Raphael* is not going to tell
Adam what he had *since learn'd*, but what
Adam could attain: what the Angels were
 made acquainted with was much more than this,
 and was what *the heart of man could not suffice
 to comprehend*.

VER. 121.

nor let thine own INVENTIONS hope &c.

M. seems here to allude to *Eccles. vii. 29. they
 have sought out many INVENTIONS*; which
 Commentators explain by Reasonings. No
 need then for Dr. *B's Conceptions*.

VER. 122.

which TH'INVISIBLE King,

R 3

Dr.

Dr. B. complains here of the wrong Accent on the word *Invisible*; and therefore proposes *Universal* instead of it, as a word which he thinks more significant here than *Invisible*. But does not *Invisible* suit much better with *things not reveal'd, suppress'd in Night, to none communicable, &c.* If the Accent was wrong (as the Doctor pretends) and it was not to be endur'd in the Poem, yet it might be more easily rectify'd thus, *which the invis'ible King*, by contracting the two middle Syllables into one; as in VIII. 135. it should be (I think) *Invis'ible else*.

VER. 126.

*But Knowledge is as Food, and needs no less
HER Temperance OVER Appetite, to know
In measure what the mind may well contain:
Oppresses else with Surfeit, AND soon turns
Wisdom to Folly, as Nourishment to Wind.*

So the first Editions, with no Comma after *measure*, which depends in Construction upon *contain*, and not upon *know*, as Dr. B. has made it do by putting a Comma after *measure*. But the Doctor has great Objections to the common reading of these Verses. *Desire of Knowledge* (says he) is made Parallel to *Appetite of Food*, and so one is not *over* the other, but Reason over both. This is not the true state of the Case; for it is *Knowledge* which is here made Parallel to *Food*, and *Knowledge* is spoken of personally, and represented as one that ought to have *her Temperance*, Government or Command,

mand, over *Appetite*, i. e. the Appetite of knowing. But (says the Doctor) AND *soon turns* is yet more faulty; for it is not *Knowledge*, it is *Surfeit* that turns Nourishment to Wind: But the sense is, *Knowledge oppressing with Surfeit* turns Wisdom to Folly, as Nourishment in the same case is turned to Wind. 'Tis an Elliptical way of speaking, and being easily understood, may be allow'd in a Poem where it was necessary to take Liberties for giving the greater Strength to the Expression. See how the Doctor would give us these Verses,

*But Knowledge is as Food, and needs no less
MAN'S Temperance, THAN Appetite; to' INFUSE
In measure, what the Mind may well contain:
Oppresses else with Surfeit, WHICH soon turns
&c.*

VER. 160.

*And Earth be CHANG'D to Heav'n, and Heav'n
to Earth,
One Kingdom, JOY AND Union without end.*

Dr. B. says that there are scarcely two viler Misprints in the whole Poem. He therefore proposes to read thus,

*And Earth be CHAIN'D to Heav'n, and Heav'n
to Earth,
One Kingdom JOIN'D IN Union without end.*

He then quotes II. 1005, and 1051. to shew that this Promise was perform'd at the Creation, for Satan there saw this World fasten'd by a *Golden Chain* to Heaven. True, but that can-

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 not be what *M.* means here, for he means something which was not to be done at the Creation, but was to be the Effect and Consequence of Men's raising themselves by degrees of Merit and opening to themselves at length a way to Heaven, v. 157, 158. Besides, if *M.* had said *Earth be CHAIN'D to Heaven*, would he have added *and Heaven to Earth*? the Last is fully express'd in the First. But surely (says the Doctor) it is little advantage for Heaven to be *chang'd* to Earth. Little indeed, if taken literally: but *M.*'s meaning seems to have been this, That Earth would be so happy in being inhabited by *obedient* Creatures, that it would be chang'd to, *i. e.* resemble Heaven; and Heaven by receiving those Creatures would in this resemble Earth, that it would be stock'd with Men for its Inhabitants. As for the Doctor's Objection to *Joy and Union*, that they have no Cement with the preceding words, that is easily answered by observing how frequently *M.* uses an Elliptical way of Expression: *One Kingdom, JOY AND UNION without end*, *i. e.* One Kingdom, possessing, or having *Joy and Union* for ever. See my Note on IV. 1002.

VER. 168.

*Boundless the Deep, because I Am who fill
 Infinitude, nor vacuous the Space.
 Tho' I uncircumscrib'd myself retire,
 And put not forth my GOODNESS which is free
 To act or not, Necessity and Chance
 Approach not Me, and what I Will is Fate.*

So

So the first Editions point these Verses; and so they must be pointed, if we would understand *M*'s meaning. The sense is, the Deep is boundless, but the Space contain'd in it is not vacuous and empty, because there is an Infinitude and I fill it. Tho' I, who am myself uncircumscrib'd, set bounds to my Goodness, and do not exert it every where, yet neither Necessity nor Chance influence my Actions &c. This is the sense of the Passage as it came from our Poet. But Dr. B. has quite alter'd all the Stops, and consequently the Sense thus,

*Boundless the Deep, because I Am who fill
Infinitude: nor vacuous the Space;
Though I uncircumscrib'd myself retire,
And put not forth my GREATNESS, which is free
To act or not. Necessity and Chance &c.*

The Reader will observe that the Doctor changes *Goodness* into *Greatness*: but I like *Goodness* better, because *M*. oftener ascribes the Creation to this Attribute of God than to the other; See v. 191. and IV. 414, 734. And *M*. speaks after the same manner in *Par. Reg.* III. 122.

*his Word all things produc'd,
Tho' chiefly not for Glory as prime end,
But to shew forth his GOODNESS &c.*

VER. 197.

*About his Chariot numberless were POUR'D
Cherub and Seraph.*

Dr.

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Dr. B. calls *Cherub pour'd* an aukward Expression: But yet we read in II. 997.

Heaven Gates
POUR'D out by Millions her victorious bands.
Par. Reg. III. 310.

and saw what numbers numberless
The City Gates out POUR'D.

And so in *Virg. Æn. I. 218. FUSI per herbam*, and *VII. 812. agris EFFUSA juventus*, and frequently elsewhere. But the word *pour'd* has still more Propriety here, as it shews the Readiness and Forwardness of the Angels to attend the *Messiah's Expedition*: they were so earnest as not to stay to form themselves into regular order, but were *pour'd numberless about his Chariot*.

VER. 210.
On HEAVENLY GROUND they stood, and from
the Shore

Dr. B. reads *On HEAVEN'S BOUND they stood*: but then there will be a Tautology; for *Shore*, which follows, is the same thing as *bound, ora*. The Doctor asks, whether standing on *heavenly ground* was worth mentioning as done only on this new occasion? But this Question does not state the Case right. This circumstance is mention'd to shew that the Messiah and his Angels were not yet gone out of Heaven, but stood on the shore or bound of it, and from thence view'd the Abyss.

VER.

VER. 213.

*Up from the bottom turn'd by furious winds
And surging waves, as MOUNTAINS to assault
Heav'n's height, and with the Centre mix the
Pole.*

To the word *Mountains* Dr. B. objects, that being an Idea from our Earth, it is too little to express the immense Billows of this infinite Chaos, and that *Mountains* are quiet and peaceable, do not make assaults. He therefore proposes to read *as MOUNTING to assault*, or rather *as THREATNING*. The last Verse too displeases the Doctor, who thinks that *M.* has here forgot that he is now speaking of Matters before the World's Creation; and therefore he gives us almost a new Verse instead of it, thus,

to assault
*Heav'n's height, and OVERWHELM TH' EMPY-
REAL PLAINS.*

At least (says Dr. B.) it should have been *Poles*: but I think not; for it is impossible that a Tempest, in whatsoever part of the Earth it happens, should throw the Waters from the Center to both the *Poles* at once. But This and the other Objections are owing to the Doctor's mistake of *M.*'s meaning in the Passage before us. For *M.* here compares the *outrageous Abyss* to a Sea, which Sea he describes as dark, wasteful, wild; as turn'd up from the bottom by Winds, and by Wayes which resemble Mountains, and seem as if they would assault Heaven, and mix
the

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the Centre of the World with one of its Poles.
The three last Verses of this description relate
not to the *Abyss*, but to the Sea with which
the *Abyss* is compar'd, and then the Doctor's
Objections have no room here.

VER. 216.
and thou Deep, Peace;

Dr. B. prefers *and Peace, thou Deep*; but it
is better that the most significant and command-
ing word *Peace* should stand last in the sentence,
as it does in the present reading.

VER. 218.
Nor staid, but on the wings of Cherubim

Dr. B. would read *Nor staid HE, but on wings*
&c. But there is no occasion for the change,
because the Nominative case to *staid* is *the*
Word, one of the Names of Messiah.

VER. 226.
to circumscribe
This Universe and ALL CREATED THINGS

The Angels (says Dr. B.) in *M*'s notion were
created, and yet were not *circumscrib'd* by this
Universe. Very true; but this is no Objection
to the present Text, which speaks of *Universe*
and *Things*, not of Persons: But (says the
Doctor) *all created things* are included in the
expression *this Universe*. *M*. meant otherwise,
I don't question: His Sense is, To circumscribe
this Universe or World, in which we live, and
all

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all other Worlds which should be created. There
is no need then to read with the Doctor,

This Universe, and FIX ITS SPACIOUS WIDE.

VER. 239.

THEN FOUNDED, THEN CONGLOB'D
Like things to like, THE REST TO SEVERAL place
Disparted, and between spun out the Air,
And Earth SELF-BALANC'D *on her Center hung.*

Dr. B. pronounces this Paragraph to be drawn
with Inaccurateness and Indistinction, and there-
fore he changes several parts of it. But let us
see whether he is right or no. *M.* had said
that Messiah first purg'd downward the Infernal
Dregs, which were adverse to Life; and that
then of things friendly to Life he *founded and*
conglob'd like to like, *i. e.* he caus'd them to
assemble and associate together: the *rest*, *i. e.*
such things as were not of the same nature and
fit for composing the Earth, went off to other
places, perhaps to form the Planets and fix'd
Stars. This seems to be *M.*'s meaning. What
is it now that Dr. B. would give us? why, he
proposes as follows,

FOUR ELEMENTS THEN ROSE

Like things to like, FIRE TO THE HIGHEST place
Disparted, and between spun out the Air,
And Earth TERRAQUEOUS *on her Center hung.*

Terraqueous (says he) makes up the four Ele-
ments, Fire, Air, Land, and Waters. But *M.*
did not intend here to mention all the four Ele-
ments; he is describing at present only the for-
mation

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 mation of the Earth, and does not mean (I suppose) to speak of *Fire* here, because he describes the Generation of *Light* afterwards in v. 243. The Epithet *Terraqueous* can never be join'd with *Earth*; then it would be Earth consisting of Earth and Water: but if it could, it would be needless in this place, because it was said in v. 237. to be a *Fluid Mass*. After all, why does the Doctor dislike the Epithet *self-balanc'd*? To hang on its Center (says he) supposes it *self-balanc'd*, without naming the word. But that so extraordinary a Phænomenon should be express'd more strongly than ordinary, is at lowest Allowable in a Poet. If not, I should rather have wish'd the expression *on her Center* alter'd; for *M.* has plainly drawn here his word *self-balanc'd* from what *Ovid* says *Met. l. i. 8.*

circumfuso PENDEBAT in aëre tellus
Ponderibus LIBRATA SUIS

VER. 266.

to the UTTERMOST convex

Dr. *B.* reads *outermost*; but see my Note on l. 72.

VER. 283.

Be gather'd now, ye Waters under Heaven,
Into one place

Dr. *B.* puts a Comma after *Waters*, and none after *Heaven*: but then *M's* sense is not so clear, for God here speaks to the *Waters under Heaven*, to distinguish them from the Waters
above

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above Heaven or the Firmament mention'd in v.
262, 263, and 268.

VER. 321.

The SMELLING *Gourd*;

Dr. B. very justly reads here *The* SWELLING *Gourd*: and to the reasons which he gives, may be added that *M.* here assigns to each of the other Tribes or Species, an Epithet which he suits with all of the same Species: but *smelling*, tho' it suits with some kinds of the *Gourd*, does not suit with all the particulars of that Tribe, as *swelling* does.

VER. 325.

or gem'd

THEIR *blossoms*

Dr. B. thinks it plain that *M.* gave it *or gem'd* WITH *Blossoms*; taking *gem'd* for a Participle, as *hung* is. But *gem'd* may be a Verb, as *spread* is. And to *gem their blossoms* is an expression of the same Poetical cast with that in IV. 219. *blooming Ambrosial fruit*.

VER. 362.

And drink the LIQUID LIGHT

Dr. B. prefers *lucid draught*, because *Light* comes in here four times in the compass of seven Verses: But in v. 249, &c. *Light* is used three times in the compass of three Verses, and there the Doctor has made no Objection to it. Let us keep then *drink Light*, as a stronger expression than *drink a draught*: besides, when *M.* is describing the Creation of
Light,

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Light, it was better to keep strictly to the
word, tho' frequently repeated, than to vary it
by Phrases and Circumlocutions.

VER. 364.

Hither as to their FOUNTAIN OTHER Stars &c.
What? all other Stars, says Dr. B.? the fix'd
Stars, do they borrow their Light from him?
No, M. does not use the word *all*: if some do,
if the Planet Stars do, that is enough to justify
the expression *other Stars*: and v. 366. shews
plainly that the Poet meant the Planets. No
need therefore to read with the Doctor *as to*
their SPRING THE PLANET Stars &c.

VER. 365.

Repairing, in their golden Urns draw Light
Dr. B. reads *Repairing, draw THEIR FILL in*
golden Urns: his only Objection is, that Light
was used three times before within the distance
of a few Lines: but see my Note on v. 362.

VER. 366.

And hence the Morning Planet gilds his Horns;
Dr. B. would throw out this Verse as spurious:
first because it spoils (he says) and interrupts the
Context, coming between *they draw light*, and
they augment. But this Objection is answer'd
by observing that the words *they augment* relate
to the *other Stars* and the *Morning Planet* in
particular: *they* all *augment* their small pecu-
liar by Tincture or Reflection; where, after M.
has told us that the Planets borrow their Light
from

from the Sun, he goes on to shew How they do it. Next, the Doctor says that this Star (*Venus*) is one of the Planets mention'd before to draw Light in their Urns, and so comes in twice. But I suppose that *M.* mention'd this *Morning Planet* particularly here, because it was what *Adam* and *Eve* had taken more notice of than of the other Planets, they calling upon it by name in their Hymn, V. 166, &c. Again, the Doctor objects to the word *horns*, as if it was ridiculous for *Raphael* to tell *Adam* that *Venus* is sometimes horned, which (tho' true) he could not see or have any notion of: And yet the same *Raphael* in VIII. tells *Adam* of things as much out of the way of his sight or knowledge as this Circumstance, viz. the three Motions of the Earth v. 130, &c. Lastly the Doctor objects that the Metaphor is chang'd from *drawing Light* to *gilding*; but to say *draw Light in GOLDEN Urns*, and to GILD *his horns* is (I should think) not to depart from the same Metaphor.

VER. 368.

*though FROM human sight
So far remote, with diminution seen.*

i. e. *tho'*, being *so far remote from human sight*: they are *seen with diminution*: To this Dr. B. objects that *remote from sight* is what cannot be seen at all. If by *sight* *M.* meant the Act of Seeing, this Objection would be just. But I suppose that by *sight* is here meant that Faculty by which men see; as we have in N. 711. *whose SIGHT discerns abstrusest thoughts.*

S

In

In this Sense of the word, an Object may be far remote from it, and yet visible. I can by no means approve of Dr. B's reading,

*though BY human sight,
So far remote, with diminution seen.*

for surely *M.* never dictated *seen by sight*: that is a Tautology altogether unworthy of Him.

VER. 370.

First in his East the glorious Lamp WAS SEEN,

Dr. B. proposes *Lamp* AROSE, because *seen* ended the foregoing Verse: but that is so small a Fault, that the Doctor (as I could shew) has made the same thing happen by some of his Emendations. But his word *arose* cannot be admitted here; for that would imply that the Sun had been in motion before it was then *seen* in the East; quite contrary to the Intention of *M.* who is here describing it in its first state of Existence. Besides, it is said in v. 376. that the *Moon* was *set opposite* to him *in the West*; and therefore the Sun was *set* in the East, and did not *arise* up thither.

VER. 372.

jocund to run
His LONGITUDE thro' Heav'ns high rode:

Dr. B. calls *longitude* here meer Nonsense; and therefore reads *His* LONG CAREER *through*, &c. But we must not part with *longitude* so easily: it signifies the Sun's Course from East to West in a strait and direct line: and we find *M.* using the word after much the same manner in III. 576.

This

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This Passage alludes to *Pf. xix. 7.* where it is said of the Sun, that *he rejoices as a Giant to run his course.*

VER. 381.

Revolv'd ON HEAV'NS GREAT Axle,

Dr. B. reads *Revolv'd AROUND EARTH'S Axle*, as shewing better Skill in Astronomy. But M. represents here the Moon as in the East, when the Sun was in the West, and *vice versa*: he represents her therefore as taking the same circuit (tho' in a lower Sphere) round the Earth that the Sun does. If then the Sun *revolves on Heaven's Axle*, the Moon may be said to do so too. The Axle of the Heavens is an imaginary thing, we know: all those Bodies which move round the Earth (whether at a greater or lesser distance from it) are said by Astronomers to move on that great Axle, called the Axle of Heaven. In the Copernican System too the Moon may be truly said to *revolve on the Axle of Heaven*, for the best Astronomers have shew'd that the Moon does not properly move round the Earth, but round the Sun in an irregular Orbit, tho' attendant on the Earth.

VER. 383.

With thousand THOUSAND Stars

Dr. B. reads *thousand FIXED Stars*: his reason is that the common reading over-stretches it by above 999 Thousand. He means (I suppose) that the Hemisphere does not contain above one thousand Stars. And it is true that there are

not many more rang'd under the Six Sizes of Magnitude : but any one, who has ever look'd up in a clear Night, must have seen that all the Stars are not over-reckon'd at a thousand thousand : Dr. B. himself (by the help of an Emendation) in v. 621. makes them to be *Innumerable*.

VER. 385.

With THEIR BRIGHT LUMINARIES that set and ROSE,

Dr. B. proposes *With LUMINARIES BRIGHT, that set and RISE*, &c. because the Verse (as he thinks) has a Syllable too much, unless *Luminaries* be contracted into three Syllables, and *M.* could not give it so. But *M.* plainly has given it so in VIII. 140.

Still LUMINOUS by his ray. What if that Light, &c.

Why the Doctor should say that there is no room for the word *their* in the Construction, is very hard to conceive. Are not the Evening and the Morning two things?

VER. 387.

Let the Waters generate

REPTIL with Spawn abundant, living Soul;

By *Reptil* is meant *creeping thing*; and according to the Marginal reading of our English Version, *Gen. i. 20.* (which follows the LXX Version here) *creeping things* are said to have been created on this fifth day. *Le Clerc* too with the generality of Interpreters renders the Hebrew word by *reptile*. To this Dr. B. objects that

creep-

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creeping things were created on the sixth day, according to the account given us both by *Moses* and by *Milton* himself. But by *reptil* or *creeping thing* here *M.* means all such Creatures as move in the Waters, (See *Le Clerc's* Note on *Gen.* i. 20.) and by *creeping thing* mention'd in the sixth day's Creation he means *creeping things of the Earth*; for so both in *M's* account v. 452. and in *Gen.* i. 24. the words *of the Earth* are to be join'd in Construction to *creeping thing*. Hence the Doctor's Objection is answer'd by saying that they were not the same *creeping things* which *M.* mentions in the two places. But let us hear how the Doctor proposes to mend the Passage,

Let the Waters generate

REFLETE with Spawn abundant, living Soul;

This reading cannot possibly be admitted, without making *M's* words imply (contrary to the Fact) that the *Spawn* was preëxistent to this fifth day's Creation, and the Waters were *replete* with it before God said, *Let the waters generate* &c.

VER. 391.

'And God created the great Whales; and each Soul living, each that crept, &c.

Here Dr. B. would send eight Verses packing, as the Editor's Manufacture. He acknowledges that the sense of them is in *Genesis*, but (says he) they ought not to be in this Poem. I differ from the Doctor in this; let us examine the matter

therefore farther. The Doctor asks, Whether *M.* could say *God created great Whales*, and himself create them afterwards again. But by *great Whales M.* means all the larger kinds of Fishes: and tho' he speaks afterwards of *Leviathan*, yet he does not mean a Whale by it, as I have shewn in my Notes on l. 197, 206.

It is observable that *M.* in his account of the fourth, fifth and sixth day's Creation, takes a different method from what he does in his account of the divine work on the other days. In the Story of the fourth day, he first gives a short and general account of what was then created v. 346, &c. and then he begins in v. 354. to branch that account out into its several Particulars. So likewise in the Story of the sixth day's Work he gives a general account in v. 454, 455. and then proceeds to enter into the particulars of that day's Creation. The same *M.* has done here in the fifth day's Story. The Verses which the Doctor would throw out contain the short and general account, which is afterwards spread into its several Particulars and beautifully enlarg'd upon. From hence I would infer, that if Dr. *B.* will charge these eight Verses upon the Editor for that reason which he gives, he must by the same rule charge upon him three Verses in the sixth day's account, and eight Verses in the fourth day's account beginning at v. 346. and the Doctor's Objection against *Whales* being mention'd here will be equally strong against *Lights* being mention'd there. But in none of the three Places can we spare one Verse of them.

VER.

VER. 413.

on the Deep
Stretch'd like a Promontory sleeps or swims,
And seems a moving land,

Dr. B. makes a great Alteration here, thinking the Verses are negligently wrought in the common way of reading: the Poet's Thought (he says) was this,

Seems a fix'd Promontory when he sleeps ;
When swims, a moving Land,

But I have pointed the Verses above, as they are pointed in the first Editions, and then it don't appear either that there is any negligence in the composition of them, or that M's Thought was the same as the Doctor represents it. He means that *Leviathan*, who lies *stretch'd* out in length *like a Promontory*, sometimes *sleeps* and sometimes *swims on the Deep*; and in both cases, whether he was sleeping or swimming, whether he mov'd by his own force or by the force of the Waves, he seem'd to be a *moving Land*.

VER. 417.

Mean while the tepid Caves and Fens and
SHORES

No doubt (says Dr. B.) the Author gave it, *Fens and MOORS*. But there is much reason to doubt of this. The Doctor tells us that *Shores* are commonly dry and rocky; this is against Fact, I think. But has he forgot the *Shores of Nile*, which are always *hatching a numerous brood*?

Ovid when he was describing the formation of Animals after the Deluge, takes care to mention the Shores of *Nile*; and why may not we suppose that *M.* had the something in his View?

VER. 422.

*With clang despis'd the ground, UNDER a cloud
In prospect:*

i. e. The Birds were so many that the ground, from whence they rose, would have appear'd to be under a cloud, if one had seen it at a distance: in this sense we have *v. 555*, *how it* (the World) *shew'd IN PROSPECT from his Throne*. But *Dr. B.* mistaking the meaning of the words *in prospect*, asks how the ground could be sensible of a Prospect? and then he believes that *M.* gave it

*With clang despis'd the ground, and FORM'D a
cloud*

In prospect:

VER. 451.

*Let th' Earth bring forth FOWLE living in her
kind*

Dr. B. very justly calls this reading a faulty one: it should be (as he observes) - *SOUL living in her kind*, as in *v. 388*, we had *living SOUL*, and *v. 392*, *SOUL living*, in both which places the Expression is put for *living Creature*, which is in our English Version; and *living Creature* being the expression in *Gen. i. 24.* which *M.* here copies from, he must have given it here too *Soul living*.

VER

VER. 456.

*Out of the ground up-rose,
As from his Lair, the Wild beast, where he
wouns
In Forest WILD*

The word *wouns* (an old Saxon word) signifies *dwells* or *inhabits*: and *Lair* or *Layer* signifies *bed*, the use of which word is still kept up among us, when we say, That in potted Meats there is a Lair of one thing, and over that a Lair of another.

VER. 461.

*these in Flocks
Pasturing at once, and in broad herds upsprung*

I have put the Comma after *at once*, as in the first Editions; not after *Pasturing*, as Dr. B. puts it in his Edition: The sense is, pasturing or feeding at the same time. The use of this Observation will be seen in the next Note.

VER. 463.

*The grassy Clods now calv'd, now half appear'd
&c.*

Dr. B. says that this Verse and eleven which follow it are demonstrably an Insertion of the Editor's. To prove this he begins with joining v. 462. and v. 475. together, when the twelve Verses are thrown out; and finding *at once* mention'd in each of those two Verses, he thinks it plain that they must have followed close, without any thing intervening. But it was
ob.

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 observ'd in my forgoing Note, that the words *at once* in *v.* 462. ought to be join'd to *pasturing*, not to the Participle *upsprung*; and then they will have no relation or connexion at all to the words *at once* in *v.* 475. *M.* (says the Doctor) had spoken before of the Generation of Beasts both wild and tame: True, but in general only; here he comes to speak of them particularly. This is no more than what our Poet did in his accounts of the Creation on the fourth and fifth days: See my Note on *v.* 391. Thus much for the Doctor's general Objections. He comes next to examine the Expressions and Circumstances of these twelve Verses. First he quarrels with the *Clods calving*, and calls *calving* a Metaphor very Heroical, especially for wild beasts: But to *calve* (from the *Belgic* word *Kalven*) signifies to bring forth: it is a general word and does not relate to Cows only; for *Hinds* are said to *calve* in *Job xxxix.* 1. and *Psalms* xxix. 9. Next, the Doctor objects to the particular manners of rising ascrib'd here to the *Lion*, the *Ounce*, the *Stag*, the *Elephant*, &c. Mr. *Addison* thought that there was an *exquisite Spirit of Poetry* in the Description of the *Lion's* rising, and I will venture to say that in the account of the rest *M's* Genius plainly appears. The Doctor should have observ'd that *M.* is here describing only what happen'd to these several Animals, or what posture they were in at one single point of Time. This Observation answers what the Doctor objects to the account of the *Stag's* only *bearing up his head from under*
 I ground,

ground, &c. For the *Tygers* to throw the Earth above them in Hillocks, as the *Mole* does when it rises, does not shew *Weakness* in their birth (as the Doctor supposes): if they were stronger than they are, it could not have happen'd otherwise. It is only said of the *Stag*, that he bore up his branching head from underground. If *Behemoth* or the Elephant *scarce upheav'd his vastness*, this is properly said, for tho' he is the strongest creature, he is the clumsy, and most *unwieldy* as *M.* calls him in IV. 345. How comes *M.* (adds the Doctor) to say that *fleec'd* THE *flocks and bleating rose, as Plants?* when he had before told us that the *Flocks at once upsprung in perfect forms*. But this is the Doctor's mistake, for tho' the *Earth teem'd* them perfect forms v. 455. yet they did not *upspring at once*, as I shew'd in my former Note. The Doctor asks farther, whether the Sheep rose as slowly *as Plants* grow, or *bleating as Plants* do. One would think it not very easy to mistake *M's* meaning here, which is that they rose as thick and as numerous *as Plants*. And in the last Sentence, tho' the Doctor thinks that there is no Verb put to it, yet we are to understand, that the River-Horse and Crocodile *rose* ambiguous, *i. e.* of an amphibious and doubtful nature, whether to be reckon'd of the terrestrial or the aquatic kind.

From what has been said in defence of these twelve Verses, I hope that they may be allow'd to pass for *M's*, and to be worthy of his Genius.

VER.

VER. 477.

AND *smallest Lineaments exact**In all the Liveries deck'd of Summer's pride, &c.*

So the first Editions point this passage, and then the Construction of it is plainly this, And deck'd their smallest Lineaments exact in all the Liveries of Summer's pride. Is not this good Grammar and Sense? but Dr. B. mistaking *deck'd* for a Participle, and then finding no Verb to be connected by the Particle *and* to the foregoing Verb *wav'd*, alter'd the Points and the Text thus,

WITH *smallest Lineaments exact* ;*In all the Liveries deck'd of Summer's pride, &c.*

VER. 482.

not all

*Minims of Nature ; some of Serpent kind
Wondrous in length and corpulence involv'd
Their snaky folds, and added wings*

These Verses Dr. B. rejects: he thinks them so plainly spurious, that (as he says) the Editor is here caught in the Forgery. Let us see whether this be the Case or not. *Snaky*, he says, is meer tautology, *i. e.* *Serpents* involv'd *Serpentine* Folds. But is not *Serpent* a more general word than *Snake*? does it not include all the creeping kind, at least several Animals that are not *Snakes*, nor have *snaky folds*? If so, then the Epithet *snaky* is no Tautology: But what is *added wings*, says the Doctor? It means, Had wings

wings added to their long and corpulent bodies. Scarcely any thing is more common in Poetry than to speak after this manner, which represents the Creature to be the Cause of that Quality which it only has and possesses. So in *Virgil's Georg. II.* 535, it is said of the City of Rome

Septemque una tibi muro circumdedit arces.

Did the City itself build the wall? no, but it *had* the wall built round its seven Hills.

If *M.* afterwards in *v.* 495, &c. mentions the *Serpent* again, he mentions a particular Species of the Serpent kind; and with a plain view to make *Adam* more mindful of that Animal which was to work his ruin and destruction. So that all the marks of Forgery which the Doctor discovers here, immediately disappear upon a careful examination of the passage.

VER. 490.

*The FEMALE Bee that FEEDS HER HUSBAND
DRONE
DELICIOUSLY, AND builds her waxen cells*

Dr. B. would throw out part of these Verses, and read thus

*Th' INDUSTRIOUS Bee that builds her waxen
cells*

The Drone (says he) is not the *Bee's* husband; and that *Bees* are all *Females*, seems an Idle and Idiotical Notion, against the course and rule of nature. But (however that be) both
those

those Opinions had been strenuously maintain'd by Mr. *Charles Butler* in the 4th Ch. of his curious Treatise upon Bees, entitled the *Feminine Monarchie*, printed in 1634: and it seems to have been the prevailing doctrine in *M's* days. No need then to suspect the Editor's hand here.

VER. 506.

a Creature who not prone

AND BRUTE AS OTHER CREATURES, *but endu'd*
With Sanctity of Reason,

Dr. *B.* finds great fault here, and alters these Verses thus,

a Creature who not prone

TO EARTH, NOR MUTE, NOR BESTIAL, *but endow'd*

With Sanctity, SPEECH, Reason,

I agree with him that *M.* had *Ovid* in view, when he compos'd these Verses. Let us see then what are the Doctor's Objections against them. *Prone* (says he), barely put, does not express what *M.* aim'd at from *Ovid*, viz.

Pronaque cum spectent animalia cætera terram.

It is true, that *Ovid* says more than *prone*: but *M.* who was perfectly skill'd in the force of Latin words, knew that *pronus* in Latin sufficiently express'd what *Ovid* thro' a redundancy of stile had express'd by two more words, *spectent terram*. Any good Latin Dictionary will furnish the Reader with Examples of *Pronus* us'd in this sense without any additional word; and *M.* himself uses it so again in VIII. 433. Why, *as*
other

other Creatures, says the Doctor? when the Angels are *Creatures* neither *prone* nor *brute*? But does not *Ovid's Animalia cætera*, and *Cicero's cæteras animantes* in his *De Leg.* l. i. warrant *M's* saying as *other Creatures*? those *other Creatures* can be none but such as *Raphael* had been describing the Creation of; and therefore Angels are excluded sufficiently from being understood here. *With Sanctity of Reason*: what does *of* do here, says the Doctor? he would have us read, *With Sanctity AND Reason*. *Ovid's* words are these, *Sanctius his animal, mentisque capacius altæ.*

And this Verse our Poet had in his mind, no doubt. But, instead of merely copying from it, he has improv'd it by expressing *Ovid's* meaning in clearer and fewer words; for in *Ovid* the *Sanctity* of the Creature consists in its having *Reason*; and this *M.* better expresses by *Sanctity OF Reason*. When the Doctor upon second thoughts proposes to read, *with Sanctity, SPEECH, Reason*, he adds a Circumstance not to be found in the Heathen Poet, and therefore not intended (I presume) by *Milton*.

VER. 508.

MIGHT erect

HIS Stature, and UPRIGHT with Front serene
GOVERN the rest;

Dr. B. would have us read

AND erect

IN Stature, and SUBLIME with Front serene
TO RULE the rest;

But

But under this Alteration, when these Verses are join'd to the foregoing ones, there will be a Nominative Case without a Verb, and the Construction will be this, *Who to rule the rest*, instead of *Who might govern the rest*, as in the common reading. This Observation effectually overthrows three of the Doctor's changes here. *Upright with Front serene* (says the Doctor) wants exactness, for *upright* belongs to the Joints, not to the *Front*. But the Construction is, *Might upright govern with Front serene*, the last words depending upon *govern*, and not upon *upright*; and then the Objection is at an end.

VER. 538.

*This Garden, planted with the Trees of God,
Delectable both to behold and taste;
And freely all their pleasant fruit for food
Gave thee,*

Dr. B. proposes to change the places of the second and third of these Verses: but his reason is groundless. How can this stand, says he? Taste the *Garden*? or taste the *Trees*? M. means the latter undoubtedly, and to taste of a Tree, is to taste of the Fruit of it. So in I. 2. we have

Of that forbidden TREE, whose mortal TASTE
and in VIII. 321, 322, 327.

*Of every TREE, that in the Garden grows
EAT freely.*

Of the TREE of Knowledge shun to TASTE.

VER.

VER. 591.

and from work
Now resting, blest'd and hallow'd the seventh
day,
(As resting on that day from all his work,)
But not in silence holy kept

The third of these Verses Dr. B. throws out, as superfluous and dividing what should be close together, viz. *hallow'd* and *holy*. But by putting it into a Parenthesis the Doctor's Objection is avoided. M. could not well have left out this Verse, because it contains the very words of Scripture, Gen. ii. 2, 3. *God rested on the seventh day from all his work which he created and made: and God blessed the seventh day and sanctify'd it, because that in it he had rested from all his work.*

VER. 605.

Than from the GIANT Angels;

Dr. B. reads *from the REBEL Angels*, thinking that the word *giant* insinuates as if This was as fabulous as that of *Jove*. But the word insinuates no such thing; it is us'd not to express the Stature and Size of the Angels, but that Disposition of Mind which is always ascrib'd to *Giants*, viz. a Proud, Fierce and Aspiring Temper. And this the Hebrew word *gibbor* signifies, which is render'd a *giant* in SS.

VER. 620.

with Stars
 NUMEROUS, AND every Star perhaps a World
 T Dr..

Dr. B. says, rather thus, **INNUMEROUS**, *every Star*, &c. But *numerous* is right, and signifies many in number. So in X. 397. they are call'd **NUMEROUS Orbs**.

VER. 639.

Inform'd by Thee **MIGHT know**

Dr. B. reads *MAY know*. But then the Syntax is false; because *ask'd*, in the Perfect Tense, went before in v. 635.





BOOK VIII.

VER. 19.

that seem to roll

SPACES *incomprehensible*

i. e. roll *thro'* spaces *incomprehensible*: But Dr. B. reads **WITH SPEED** *incomprehensible*; because (as he says) their *distance* does not argue the Spaces of the Stars, one being reciprocal to the other: nor does their *swift diurnal return* argue their spaces, but rather against them. This is true of the *distance* and the *swift diurnal return* consider'd separately. But it is as true, that when a Body is at a vast distance and performs its circuit in a day, both these circumstances consider'd together argue that it rolls through Spaces *incomprehensible*.

VER. 24.

One day and night; in all their vast survey

This Verse Dr. B. pronounces spurious. He thinks that *one day and night* was express'd

T 2

before

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before in the word *diurnal*, and that instead of
one it should be *each* day and night. But the
phrase *one day and night* is more explicite and
particular than *diurnal* is; and the sense is, In
the compass of one day and night; so that *each*
is not necessary here.

V E R. 71.

the rest
From MAN OR ANGEL the great Architect
Did wisely to conceal

Dr. B. reads *From HUMAN KNOWLEDGE &c.*
It cannot be allowed (he says) that the Angels
did not know whether the Earth or Sun was in
the Center. But I don't think that this is the
Question which *Raphael* means. He had men-
tion'd That before, and by the words *the rest*,
he seems to intend other Points of Enquiry re-
lating to the Heavenly Bodies. And in v. 105. he
insinuates as if some things of that kind were
unknown even to the Angels, for he says there

the rest
Ordain'd for uses to his Lord best known.

V E R. 80.

And calculate THE STARS; HOW THEY WILL
wield &c.

The sense is, And form a Judgment of the
Stars by computing their Motions, Distance,
Situation &c. as to *calculate* a Nativity signifies
to form a Judgment of the Events attending it,
by computing what Planets, in what Motions,
presided over that Nativity. But Dr. B. takes

calcu-

calculating the Stars here to mean counting their Numbers. That might be one thing intended; but it is not all. To *calculate* them is to make a Computation of every thing relating to them: the Consequence of which is (in the Old System especially) Centric and Excentric, Cycle and Epicycle, and Orb in Orb. Dr. B. would have us read

*And calculate ITS MOTIONS; how they'll wield
&c.*

VER. 108.

THO' NUMBERLESS, to his Omnipotence,

By *numberless* may be meant the same with what we find in v. 113. *inexpressible by numbers*; and therefore I don't approve of Dr. B's changing *Tho' numberless* into *Swifter than Thought*. If M. had given us *Swiftnefs swifter*, the Doctor would have call'd it a poor Jejunity of Stile, as he has done on the like occasion. The difficulty of the Passage (I think) lies in the word *Tho'*, which seems not proper here; because the more *numberless* the *Swiftnefs* was, the more it was to be attributed to Omnipotence. What if we should read *So numberless, &c?*

VER. 120.

that earthly SIGHT,

If it presume, might err in things too high.

Dr. B. cries, How can *Sight presume*, or *err*? *sensus non decipiuntur*: he therefore reads *that earthly THOUGHT &c.* But surely the *Sight*

may err: Dr. B. must allow that it always does, when it looks up to the Sun, Moon, and Stars, unless he will say with *Epicurus* that they are no bigger than they appear to be to the naked Eye.

VER. 122.

what if the Sun

*Be Center to THE WORLD, AND OTHER STARS
By his attractive virtue &c.*

Dr. B. says that either *M's* Notion or his Expression here is quite besides the Center: he proposes therefore to read thus

what if the Sun

*Be Center to HIS SYSTEM? AND HIS PLANETS
&c.*

But when *other Stars* here are describ'd as *dancing various rounds*, and having a *wandering course*, it is plain that Planets are meant, without their being called so. See my Note on VII. 360. I cannot think that the Doctor's word *System* would be better here than *World* is: by *World* is meant the Sun and the Planets dancing round it. If every fix'd Star be a Sun, and has its Planets, then there may be said to be as many Worlds, as fix'd Stars. But our System is our World, and, when we speak of it, may emphatically be call'd the *World*.

VER. 129.

*THE PLANET Earth, so steadfast though she seem,
INSENSIBLY three DIFFERENT Motions have?*

Dr. B. would have us read

THIS

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THIS VERY *Earth*, so steadfast though she seem,
INSENSIBLE TO THEE *three Motions have*?

He thinks that *M.* by saying *Planet Earth* anticipates the Notion which he is to produce in the next Verse. But *M.* says a great deal more in the next Verse, than that the Earth is planetary: he ascribes no less than three Motions to it: and therefore he anticipates but one third of what he is going to say there. The Doctor's alteration of the last Verse seems very needless; for how can any body understand *insensibly* in a universal sense? *M.* could not mean any more than that it would be *insensible* to *Adam* and others living on the Earth; just as the word *seem* means, seem to Earth's Inhabitants: and therefore he had no occasion to add, *to Thee*.

VER. 141.

SENT from her through THE WIDE transpicious
air,

Dr. B. reads

REFLECTED from her through transpicious air.

Sent from her (says he) does not come up to the Notion, which supposes the Light not to be intrinsical, her own; but external and borrow'd from the Sun. But *M.* gives some intrinsical Light to her, if she is a Planet; for of the Planets he says in VII. 367.

*By tincture or reflection they augment
Their small PECULIAR.*

However that be; if the Planets have Light from the Sun by *Tincture*; what they afterwards

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wards convey to other bodies, is not reflected,
but properly sent from them.

VER. 145.

Her SPOTS thou seest

AS CLOUDS; &c.

Dr. B. proposes to read, *Her FACE thou seest
LOOK CLOUDY*, &c. The Spots of the Moon
(says he) are permanent, and therefore cannot
be Clouds. But Mr. *Auzout* in the *Philosophi-
cal Transactions* for the Year 1666 thought
that he had observ'd some difference between
the Spots of the Moon as they then appear'd,
and as they are describ'd to have appear'd long
before: and *M.* who wrote this Poem about
that time, might approve of *Auzout's* obser-
vation, tho' the Doctor and I do not. But
(to let that pass) how does the Doctor's altera-
tion of this passage mend the fault, if there be
one here? He thinks that *Raphael* might talk
to *Adam* of the Cloudiness of the Moon's Vi-
sage, tho' he well knew the contrary to be true.
Suppose then that *Raphael* might take this
Unangelike Liberty, yet may not this Excuse
serve as well for him, if he express'd himself in
the common reading, as in Dr. B's reading?
But in the common reading, *M.* only mistakes,
whereas in the Doctor's reading he makes *Ra-
phael* knowingly deceive *Adam* in a very gross
manner.

VER. 148.

and OTHER SUNS perhaps

With THEIR attendant MOONS THOU WILT DESCRIBE

Dr. B. says that it is beyond the power of all
Telescopes and utterly impossible to do this.

But

But *Raphael* only says *perhaps*. And the Doctor cannot be sure that future Inventions may not help mankind to effect what is now impossible to our Telescopes. There is no need then to read with him,

and EACH FIX'D STAR *perhaps*
A SUN MAY BE, with HIS attendant Moons.

VER. 152.

Stor'd in each ORB

Orb (says Dr. B.) is an ambiguous word; it sometimes means the Body of a Planet; sometimes the Orbit of its Course, &c. But does not *M.* frequently use it in the first sense, as here, and in *v.* 156? He does so in IX. 109. and in other places, where the Doctor lets the word stand quietly: and why not in this Passage? There is no occasion then to read with the Doctor in this Verse, and in *v.* 156. *Globe* instead of *Orb*.

VER. 158.

LIGHT back to them, is obvious to dispute

I think that Dr. B. very justly objects to the word *Light* here: for if the fix'd Stars convey only a *Glimpse of Light* to our Earth, it is too much to say that she returns back to them *Light* in general, which implies more than a *Glimpse* of it. The Doctor therefore would read *NOUGHT back to them*: But this is not agreeable to the Philosophy which *M.* puts in *Raphael's* mouth? for it is intimated in *v.* 140. that our Earth does *send out Light from her*; and if so, then some
of

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of its Light might be seen by a Creature living in one of the fix'd Stars. Suppose we should read LIKE *back to them* &c. i. e. only a *glimpse of Light*, just as much and no more than she receives.

VER. 185.

God hath bid DWELL far off all anxious Cares

Dr. B. says that it is too complaisant to *Cares*, to provide them a dwelling place: he therefore reads FLY *far off* &c. But does *Virgil* say less than this in *Æn.* VI. 274. *Et ultrices posuere cubilia curæ?* and may not the Doctor as well object against *M's* providing *Care* with a Seat in I. 601. and II. 303?

VER. 264.

*Creatures that liv'd and MOV'D, and walk'd,
or flew,*

Dr. B. reads *that liv'd; and CREPT*, &c. because *moving* (he says) is common both to *walking* and *flying*. But he mistakes *M's* meaning here: for the Poet by *living and moving* alludes to the Scripture-phrase *In whom we LIVE AND MOVE, and have our being*. Both Verbs make up but one Phrase, and are to be understood (in conjunction) as signifying the condition of an Animal. The same Phrase has the same sense in v. 276, 281. Tho' the Doctor has put a semicolon after *liv'd*, there ought to be no stop there at all, as there is none in the two other places above refer'd to.

VER.

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VER. 296.

Thy Mansion WANTS thee, Adam, rise;

Rather *WAITS thee*, says Dr. B. but *wants* is right: as in v. 365.

*Those happy Places thou hast deign'd a while
To WANT.*

VER. 299.

To THE GARDEN OF Bliss.

To mend the Accent Dr. B. reads, *To PLACE of
HIGHER Bliss*: but see my Note on III. 584.
and V. 750.

VER. 360.

is not the Earth

*With various living Creatures, and the Air
REPLENISH'D?*

The Comma put here after *Creatures* (as in the first Editions) makes the Composition not so loose and gaping, as Dr. B. thinks it is: he wou'd read

is not the Earth

*And Air with various living Creatures FAIR
&c.*

VER. 395.

*Much less can Bird with Beast, or Fish with
Fowl*

*So well converse, nor with the Ox the Ape;
Worse then can Man with Beast &c.*

Dr. B. would have us read thus,

*BUT Ox with Ape CANNOT so well converse,
Much*

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Much less can Bird with Beast, or Fish with
Fowl;
Worse then &c.

But this reading is faulty in the Diction; for it names *Ox* and *Ape* without the Article *the* before them. When *M.* speaks of General things as *Bird*, *Beast*, and *Fish*, he drops the Article; but he always uses it, when particular kinds are mention'd: and this Grammar requires. Well, but what is the fault of the common reading? The Doctor says that the *Ox* is nearer to the *Ape* than *Bird* is to *Beast*, &c; so that the Dis harmony diminishes by the Order of the Phrase, instead of increasing. This Objection will be remov'd by considering the sense of the whole Passage, which the Doctor seems not to have consider'd aright. *The Brute* (says *M. v. 391.*) *cannot be human consort in rational delight*, i. e. cannot converse with Man in that way: and then he adds here, *Much less can Bird well converse so with Beast &c. i. e.* Less still can one irrational Animal converse in this way with another irrational Animal; not only if they be of a different Species, as Bird and Beast, Fish and Fowl are; but even if they be of the same Species, as the *Ox* and *Ape* are; the most widely different Creatures of any which are of the same Species. But least of all can Man converse in a rational way with any of the Beasts or irrational Creatures. Is not here a very proper Gradation?

VER.

VER. 416.

Is no deficiency found: not so is Man

But IN DEGREE;

What rare sense (says Dr. B.) is this *perfect* in *some degree*: he calls this reading therefore a vile misprint, and reads *But* INDIGENT. And yet in v. 642. *Raphael* tells *Adam* that he is *perfect*, which must be understood not in that strict sense in which *Adam* here calls God *perfect*: and therefore *Raphael* in that place must mean what *M.* here expresses by *perfect but in degree*. So that the reading is fairly justifiable.

VER. 419.

NO NEED THAT THOU

SHOULD'ST *propagate*;

Dr. B. says that the sense may be rais'd to a higher Speculation not unworthy of *Adam*, thus,

NEED'ST THOU OR CANST

THOU *propagate*?

But would it have been *worthy* of *Adam*, to have call'd God's Power in question? by no means. *M.* understood Character better, than to make him talk to God at this bold rate.

VER. 423.

His single Imperfection;

i. e. the Imperfection of him single: See more of this way of speaking in my Note on IV. 129. There is no need then to read with Dr. B. *His Imperfection single*.

VER.

VER. 446.

as then thou saw'st

Dr. B. reads *as* YET *thou* SEEST: he supposes the Birds and Beasts then present to *Adam*: But why may not we suppose as well that they were gone? this seems intimated in v. 352. where it is said they *pass'd*.

VER. 448.

To see how thou COULDST judge of fit and meet

If the former reading is right, this is so too; tho' Dr. B. proposes to read *canst* instead of *couldst*.

VER. 466.

*From thence a Rib, with cordial Spirits warm,
AND Life-blood STREAMING fresh &c.*

Dr. B. reads WITH *Life-blood* STEAMING *fresh*. 'Twas too much expence (says he) to have Life-blood *stream* away and be lost. What, tho' but for a Moment? would the Expence have been much in that short time? and we have no occasion to allow so much time for an Act of divine Power to be perform'd in.

VER. 478.

She disappear'd and left me DARK; I wak'd

Dr. B. reads

She disappear'd and left me. STRAIGHT I wak'd

He does not know what to make of *Adam's* being left *dark*, when he was fast asleep. But *Adam* in his Dream, when he was seeing Light, might

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might on a sudden see that Light gone, and
himself left *dark*. It is something of the same
way of thinking that *M.* uses in *Sonnett*. 23.
On his deceas'd Wife; after having describ'd
her as appearing to him, he says, *she fled, and*
day brought back my night.

VER. 491.

thou hast fulfill'd
Thy Words, Creator bounteous and benign,
(Giver of all things fair, but fairest this
Of all thy Gifts), NOR ENVIEST.

By putting some words of this passage in a Parenthesis it will appear that the Verb *enviest* is join'd in Construction to *thou hast fulfill'd*: there is then no such loose Syntax here, as Dr. *B.* imagines: Nor will the words *nor envies* be too flat for the present Passion (as the Doctor says), if we understand by them, Nor thinkest this Gift too good for me. See concerning the sense of this word, my Note on I. 259. Dr. *B.* reads

fairest this
Of all thy Gifts, AND DEAREST.

VER. 502.

Her Virtue and the CONSCIENCE of her worth,

Dr. *B.* proposes to read

Her Virtue and her CONSCIOUSNESS of worth,

The word *Conscience* (says he) is here taken in a Signification unwarranted by use. But the Fact is quite otherwise; for in our English Version
of

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of the Bible the word is often us'd in this
sense: thus in *Heb. x. 2. Should have had no*
more CONSCIENCE of Sins. 1 Cor. viii. 7. Some
with CONSCIENCE of the Idol eat. And thus
Conscientia is us'd by the Latin Authors, as in
Cicero de Senect. CONSCIENTIA bene acta vita
jucundissima est.

VER. 504.

not obtrusive, BUT RETIR'D
The more desirable, or to say all, &c.

Dr. B. has fallen foul upon the Printer or rather
upon the Author in his Note upon this Verse;
and to set all to rights (as he thinks) he
reads *bid retire*; and for *OR to say all* he reads
BUT to say all. If I give the Reader the whole
Passage rightly pointed, he will easily see what
M. meant, and how strangely Dr. B. has mis-
understood it: especially if I put some of the
words in a Parenthesis:

Her Virtue, and the Conscience of her Worth,
(That would be woo'd, and not unsought be won,
Not obvious, not obtrusive, but retir'd
The more desirable), or, to say all,
Nature herself, though pure of sinful thought,
Wrought in her so, that seeing me she turn'd;

The Verb of this Sentence is *wrought*, and the
Nominative Cases to it are *Virtue, Conscience,*
and *Nature*. But Dr. B. by placing a full Stop
after *desirable* created much Confusion, and
put every Sentence so out of joint, that he was
forc'd to make many alterations.

VER.

VER. 508.

I FOLLOW'D HER : *she* WHAT WAS *Honour* knew,
Dr. B. reads

I MADE ADDRESSES : *she* WHAT'S *Honour* knew,

But this is in consequence of his foregoing mistake : when the Doctor had once made *M.* say *bid retire*, and had refer'd that retiring to *Eve*, which belongs only to *Worth*, he was puzzled with the words *seeing me she turn'd*; which he understands of *Eve's* turning back to *Adam* after she had retir'd from him : and then the Doctor asks, What need there was for *Adam* to follow her, if she turn'd to him : it is enough (he thinks) to say, I met her. But from the foregoing Note it appear'd that *M's* sense is this, Virtue, Conscience, and Nature wrought in her so, that tho' she was brought to me by her Maker, yet she turn'd from me. Then it is proper to add, *I follow'd her &c.*

VER. 515.

Joyous the Birds ; fresh Gales and gentle Airs

For this Dr. B. gives us

Joyous the BEASTS AND Birds : the gentle Gales

He asks, Why the Beasts are left out, as if they had no share in the Gratulation? I suppose, because the Voices of Birds have more of Melody and Music (the Language of Joy) than those of Beasts have. When *M.* in Book IV. is describing the Pleasures of Paradise, he in the same

U

manner

manner speaks of the *Birds* and *Airs*, omitting the mention of *Beasts*, in v. 264.

The BIRDS their Quire apply; AIRS, vernal
AIRS,

Attune the trembling leaves.

VER. 526.

THESE *delicacies*

I mean of Taste, Sight, &c.

Dr. B. reads *those*: but it should be *these*, because it refers to what follows, not to what went before; so the Doctor himself in his Note on VI. 905. says, *This* refers to the following Clause, as it should do. See also my Note on l. 108.

VER. 558.

Build in her LOVELIEST

Dr. B. reads, *Build in her FOREHEAD*: But the sense is, *Build in her being loveliest*. This the Doctor pronounces to be absurd; because we had *her Loveliness* but ten Verses before. A poor reason for so great an Alteration. Greatness of Mind and Nobleness (he says farther) are by all Greek and Latin Poets plac'd in the *Forehead*. But tho' they may be seen there, yet they have their *Seat* more properly in the whole Person, which is here express'd by *her loveliest*.

VER. 576.

*Made so adorn for thy delight the more,
So awful, that with honour thou may'st love
Thy mate, who sees when thou art least seen
wise.*

Dr.

Dr. B. pronounces these three Verses interpolated: But they seem to me to contain a beautiful and instructive account of the End, for which God bestow'd on *Eve* so much of Ornament and Awfulness. The Dr. thinks *adorn* may be a misprint for *adorn'd*. I think not; for *made adorn'd* would not come well together, since they are both Participles. I rather think that *M.* chose to risk the Formation of an Adjective *adorn*. But to proceed: The last Verse (according to the Doctor) is not to be endur'd: it insinuates, he thinks, that *Eve* even then cou'd be a *Jilt*, a Spy on her Husband to find out his *blind side*. This is the Light which the Doctor places this Verse in: but it is to be seen in a much better Light. It only meant to insinuate to *Adam*, that he ought never to carry his Love so far as to be guilty of Folly and Indiscretion, because *Eve* wou'd see it to be what it was, because she could not help observing his Imperfections. It is one thing to *see* a foolish action or behaviour, and another thing to look out and watch for it: this latter is the Character of a *Spy*, but it is the former which *Raphael* meant here.

VER. 590.

hath his Seat

In Reason, AND IS JUDICIOUS, *is the Scale*
By which to heavenly Love thou mayst ascend,
 Here is a strange Verse (says Dr. B.) both for Measure, Elegance, and Sense. *Reason* is shrunk into one Syllable. True, and so it is

U 2

in

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 in l. 248. The Doctor asks, What has *judicious Love* to do here, when *Adam* had not two Mistresses, that he might make a discreet choice? What an Objection is this! To be *judicious* means here to choose proper Qualities in *Eve* for the Object of Love; to love her only for what is truly amiable: not for *the sense of Touch whereby Mankind is propagated*, v. 579, &c; but for what *Adam* found higher in her Society, human and rational, v. 586, 587. There was no occasion then for the Doctor to call this a horrible fault of the Press, and to correct the Passage thus,

hath his Seat
In Reason: UNLIBID'NOUS is the Scale &c.

VER. 622.

Whatever pure thou in THE body enjoy'st

So the two first Editions: the later ones have *thou in THY body*: for which Dr. B. wou'd read, EMBODIED *Thou*. The sense is, *whatever pure thou enjoy'st in the body, we enjoy without Bodies; for we find no obstacle of Membrane, Joint or Limb.*

VER. 627.

Union of Pure with Pure
Desiring; nor restrain'd conveyance need
As Flesh to mix with Flesh, or Soul with Soul.

The two last of these Verses Dr. B. would throw out: he has several Objections to them; but they will be all answer'd by considering the sense of the Passage. *Raphael* had said that Spirits *mix total*; that is one Circumstance, in which they differ

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differ from Men: here he adds another Circumstance of their difference, viz. they are so unrestrain'd that they *need no Conveyance*, i. e. need not move to meet one another, as our Flesh does to mix with other Flesh, and one Soul with another Soul, *mediante corpore*. In fewer words, Spirits (says *Raphael*) not only mix total, but they mix at a distance and without approaching each other. This is *M*'s sense; and now that unintelligible Stuff (as the Doctor calls it), *need conveyance, as Soul to mix with Soul*, is become very easy to be understood.

VER. 637.

*Thine and of all thy SONS
The weal or woe in Thee is plac'd.*

As if his daughters (says Dr. B.) were not equally concern'd in the future *weal or woe*. He therefore reads *all thy RACE*: but is it possible that any man should understand *Sons* here to exclude Daughters? In all Languages this way of speaking is us'd: the Scripture, which *M*. chiefly imitates, is so full of it, that every *Concordance* to the *Bible* will supply us with Instances enough. *M*. himself often uses the word *Sons* in this sense, as in XI. 348. where it stands without Censure. See my Note on V. 389.

VER. 644.

*whom Adam thus
Follow'd with Benediction. SINCE to part,
Go, heavenly Guest,*

What's

What's here, says Dr. B.? *Adam* give Benediction, his Blessing, to an Archangel, when *the less is bless'd of the better?* But *Benediction* does not signify Blessing here in the sense which the Doctor gives to the word. *Benedicere Domino*, to bless God, is a common Phrase in Religious Offices. And so in a lower Sense men may be said to *bless* Angels; for *Benediction* is (properly speaking) only giving them good Words, or wishing them well, see Psalm 109. 17. In this sense therefore it is not improper to be used towards Superiors. But what stile is that (says the Doctor), *since to part*? It means, since we are to part. If the expression is abbreviated, so was the Time of *Raphael's* stay with *Adam*. He was just upon the point of going, and therefore *Adam* might choose brevity of Speech, that he might express all he had to say before the Archangel withdrew himself. No need then for Dr. B's Emendation of this sort, *Follow'd with VALEDICTION, LOATH to part.*

VER. 652.

*So parted they: the Angel up to Heaven
From the thick Shade, and Adam to his Bowre.*

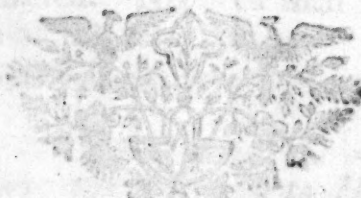
Dr. B. says that this last Verse is a slip of Forgetfulness, and that all that Conversation was in the *Bowre*, which they had now quitted, v. 644. Why then *the thick Shade*, as if they were in the *Bowre* still? and why *Adam* return'd to his *Bowre*, if he was never out of it? The Doctor having ask'd these Questions proposes the last Verse thus, *Adam*

Adam to ruminate on past discourse.

But all these Objections and Alterations are founded upon a slip of Forgetfulness in the Doctor. *Adam's Bowre* or *close recess* (as in IV. 708.) or *inmost Bowre* (as in IV. 738.) was at the end of a *thick Shade*, occasion'd by a Walk under Trees leading to it; See IV. 720, 721. and V. 137, 299. It was under this *thick Shade* that *Adam* entertain'd *Raphael*, V. 367, 377. So that *Raphael* might be said to go up to Heaven *from the thick Shade*, and *Adam* to return from thence *to his Bowre*; because *the thick Shade*, under which they both sat and talk'd, was not the *Bowre*, but only led to the place which was properly the *Bowre*.



Adam to inquire on page 227. But all these Objections and Alterations are founded upon a slip of Forgetfulness in the Doc. for Adam's Bowre or close retreat (as in IV. 702.) or inward Bowre (as in IV. 712.) was at the end of a thick Shade, occasioned by a Wall under Trees leading to it: See IV. 720, 721. and V. 137, 229. It was under this thick Shade that Adam entertain'd Raphael V. 307, 317. So that Raphael might be said to go up to Heaven from thence to his Bowre: because the thick Shade, under which they both sat and talk'd was not the Bowre, but only led to the place which was properly the Bowre: and this Shade



BOOK VII. 227



B O O K IX.

V E R. I.

Where GOD or Angel Guest

DR. B. says, that *God* did not *partake rural repast* with *Adam*, and therefore he thinks that the Author gave it, *where* SOCIAL *Angel Guest*, &c. But *social* is useless here, because *familiar* follows in the next Verse. The Sense seems to be this ; where God, or rather the Angel sent by him and acting as his Proxy, us'd to sit familiarly with Man as with his Friend, &c. Hence *Raphael* is call'd Adam's *Godlike Guest*, V. 351.

V E R. 4.

*permitting him the while*VENIAL *discourse unblam'd* :

Dr. B. believes the Author gave it MENSAL *Discourse*, i. e. table-talk, *colloquia mensalia* ; because *Venial* (as he thinks) gives a Check to the Freedom of Discourse, and lessens the Familiarity and Condescension. But *Adam* says to *Raphael* in VIII. 201.

*Of something not unseasonable to ask,
By sufferance and thy wonted favour deign'd.*

X

and

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and *Raphael* in reply, v. 228. speaks thus to
Adam, *Say therefore on*: Both these Passages
sufficiently shew, that *Adam's* discourse was ve-
nial.

VER. 10.

*and judgment given,
That brought into this World a world of Woe,*

Dr. B. would throw out this last Verse, boldly
pronouncing it to be spurious: but (tho' I dis-
like the Verse) I am as fully persuaded of its
being genuine, as He can be of the contrary.
'Tis false, (he says) that the *Judgment given*
by Heaven brought Woe into the World, for
it was *Man's Disobedience*, which, I. 3.

Brought Death into the World and all our Woe.

Thus the Dr. thinks to prove his Assertion: but
Man's Disobedience brought Woe into the World
only consequentially; the immediate Cause or
Occasion of it was the *Judgment given*, for
upon That *Sin* and *Death* (as the Poet repre-
sents it in Book X.) presently set out upon their
Journey towards this World. Besides, if we
throw out the Verse, as the Doctor would per-
suade us, then *Sin* and *Death* will seem here
mention'd as *on the part of Heaven*, and this
will look too much like ascribing them to
God as his immediate Acts.

VER. 12.

and MISERY

Death's Harbinger

Dr.

Dr. B. reads *Malady*; because, as there is *Misery* after Death, so there is *Misery* which does not usher in Death, but invoke it in vain. But by *Misery* here, *M.* means Sickneſs, Diſeaſe, and all ſorts of mortal Pains. So when in XI. *Michael* is going to name the ſeveral Diſeaſes in the Lazar-*houſe* repreſented to *Adam* in a Viſion, he ſays, v. 475.

that thou mayſt know
What MISERY th' inabſtinance of Eve
Shall bring on Men.

V E R. 18.

Or Neptune's Ire OR Juno's, that ſo long
Perplex'd the Greek and Cytheréa's Son.

Dr. B. has made ſeveral Objections to theſe Verſes and the three foregoing ones: but they are ſo inſignificant I think, as not to juſtify a particular Examination of them all. I ſhall only mention one of them: he puts a Comma after *Ire*, and none after *Juno's* (contrary to the firſt Editions), and then aſks what *M.* meant by *Juno's Ire, that long perplex'd the Greek*, when on the contrary the Greek (*Ulyſſes*) was her Favourite all along. But now that the Sentence is pointed right, it appears to be *Neptune* that ſo long perplex'd the Greek, and *Juno* that ſo long perplex'd *Cytheréa's Son* or *Aeneas*. If any Alteration here were neceſſary, I ſhould chooſe to read

Or Neptune's Ire AND Juno's, &c.

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because in the next Verse it is not *or*, but *AND*
Cytheréa's Son.

VER. 44.

unless AN AGE TOO LATE, or cold
Climate, or years damp my intended Wing

Dr. B. asks, what is the meaning of *an age too late*? surely M. (he says) could not think the World is superannuated, and Men's natural Powers diminished: he therefore (to the dispraise of our Language, which he calls an *impolite Gothic Tongue*) chooses to have us read,

unless A LANGUAGE RUDE, or cold
Climate, &c.

But certainly He that wrote an age or two after the *Augustan Age*, may be properly said to have written in *an age too late*. And to satisfy the Reader that this is what M. meant, I shall give him a Quotation from our Author's Prosaic Writings. In his Treatise entitled, *The Reason of Church Government, &c.* Part II. pag. 222. Edit. Toland. he has these words,

“ As *Tasso* gave to a Prince of *Italy* his
“ Choice, whether he would command him to
“ write of *Godfrey's Expedition* against the In-
“ fidels, or *Belisarius* against the *Goths*, or
“ *Charlemain* against the *Lombards*; if to the
“ Instinct of Nature and the Imboldning of Art
“ ought may be trusted, and that there is no-
“ thing adverse in our Climate, or the Fate of
“ this Age, it haply would be no rashness from
“ an

“ an equal diligence and inclination, to present
“ the like Offer in our own ancient Stories.”

VER. 63.

*The space of seven continu'd Nights he rode
With darknes; thrice the Equinoctial Line
He circled, four times cross'd the CAR of Night
From Pole to Pole, traversing each Colure.*

Dr. B. pronounces that here must have been some Confusion by Interlines. *Satan* could not (says he) *traverse the four Colures* by going *from Pole to Pole*; that's done by *circling the Equinoctial*: And *Car of Night* must have been a mistake of the Printer's, he thinks, instead of *Cone of Night*. He therefore would alter and invert the Verses thus,

*four times cross'd the Cone of Night
From Pole to Pole; thrice th' Equinoctial Line
Circled ENTIRE, traversing each Colure:*

But when *M's* meaning in this Passage is rightly understood, there will be no room for the Doctor's Objections. It is very true, that he, who goes *from Pole to Pole* in one straight Meridian line, does not *traverse* either of the *Colures*, supposing the Earth to rest upon its Axle; but the Doctor seems to have forgot, that while *Satan* was going from Pole to Pole, the Earth with its *Colures* was turning round upon its Axle, and the *Car of Night* perpetually moving onwards; if therefore he kept all the while within the Shade of Night, he must have

mov'd (not in a straight Line) but according to the motion of that Shade. The effect of which must have been, that he travers'd the two Colures. As for the Doctor's Objection to *CAR of Night*, which he thinks an Error of the Press for *CONE of Night*, it may be answer'd by observing that the ancient Poets sometimes represent Night as riding in a Chariot drawn by Horses. So *Statius* in *Theb.* II. 59.

*Sapor obvius illi
Noctis agebat equos.*

And *Claudian* in *Bell. Gildon.* v. 223.

*Humentes jam Noctis equos Lethæaque somnus
Fræna regens &c.*

VER. 79.

and in length
*West from ORONTES to the Ocean barr'd
At Darien ;*

Dr. B. would throw out here six whole Verses, beginning at the 77th and ending at the 82d, because (as he says) *M.* here tells us again by Particulars, how Satan did those things once, which we knew before, were done, the one three times, the other four. But it is enough to justify the Poet, that what he had said before in general, he here branches into Particulars: nor does he here describe Satan as doing these things but *once*, (which is a main part of the Doctor's Objection): he only says that he had search'd all these Places nam'd; he does not tell us how often. But (says the Doctor)
for

for *Orontes* he meant *Euphrates*. I think not : for the Poet seems to have mention'd *Orontes*, because it was a River, to the Westward of *Eden*, running into the Mediterranean : and the Course of the Mediterranean carries the Sailor on through the Ocean to *Darien* in *America*. *Euphrates* was according to *M.* (I think) the Western Bound of *Eden*, but there was no necessity for Him to mention the very nearest River ; especially when *Orontes* falling into the Mediterranean gave the Poet a better Opportunity of describing the Western Course of the Ocean. To the Doctor's Objection that all Regions were then nameless, it may be answered that *M.* could not possibly speak of any Countries without giving them the names by which they were afterwards known. And he has apologiz'd for himself, (as *Virgil* had done in the same manner, *Æn.* VI. 777.) by putting these words in the Angel's mouth in XII. 140.

Things by their names I call, tho' yet unnam'd.

VER. 85.

Most opportune might serve his WILES,

Dr. B. reads *Guile* : but *Guile* and *Wile* are the same Words originally, only the first is written and pronounc'd after the *French* manner, the latter after the *English* ; as are *Guarrant*, *War-rant*, *Guerre*, *War*, and a great many others. *Satan* (says the Doctor) aim'd but at one *Wile*. He aim'd indeed but at one End ; but he tried more *Wiles* than one to attain that End. In

v. 667. it is said that he *put on a new Part*: and in X. 11. Satan's *Wiles* are spoken of in the Plural Number. And in the Argument of this Book *M.* has these Words, *The Serpent now grown bolder with MANY WILES and Arguments, &c.*

VER. 107.

As God in Heaven

Is Center, yet extends to all; so Thou
Centring RECEIV'ST FROM *all those Orbs*: &c.

Dr. *B.* says that the Comparison runs backwards; God, centring, *extends to all*; the Earth, centring, *receives from all*. But why must the Comparison be understood as design'd to go farther than between God and the Earth, as both *centring*? All things have a relation to both of them; tho' the manner of that relation is very different, in as much as the one *extends to all*, the other only *receives from all*. This is agreeable to what the Poet had said in v. 106. *In thee concentring*. So that I see no occasion for reading with the Doctor,

so Thou

Centring YET REACHEST *all those Orbs*:

VER. 130.

and HIM destroy'd,

Or won to what may work his utter loss,
For whom all this was made; &c.

M. had said before, Plurally, To make *others* miserable; and therefore Dr. *B.* thinks that
Him

Him is here indefinite, and would read, *And MAN destroy'd, &c.* But *Him* is not indefinite here; the Construction is, *HIM—for whom all this was made.*

VER. 137.

*What he Almighty stil'd, SIX NIGHTS AND DAYS
Continu'd making*

Dr. B. thinks, that because *Satan* was imprison'd close in Hell all the time of the Creation, VIII. 240. he could not have known the *Six Days Work*. But might he not have learn'd that Circumstance, after his setting out from Hell, either from *Chaos*, or from *Uriel* the Angel of the Sun, or rather from *Adam* and *Eve*? M. represents him in IV. 400. as taking the Shape of several kinds of Beasts, and being near our first Parents for some time, *to mark what he might learn of their State*. No need then of the Doctor's reading *Days many' and Nights*, which inverts the order and puts the *Days* before the *Nights*; whereas in the account of the Creation, *Gen. i.* the *Evening* is always mention'd before the *Morning*.

VER. 151.

With Heavenly SPOILS, our Spoils.

It could not come so from the Poet, says Dr. B. He therefore would have us read *Plumes*. But surely *Spoils* might come from the Poet, if this be the Sense of the Passage, *viz.* endow'd with Powers and Qualities which were lost and forfeited

forfeited by Heavenly Beings, and (what is more aggravating) lost and forfeited by Us. In this way of understanding the Passage, the word *Spoils* may stand properly in both places, and the last part of the Sentence rises in Sense upon the former.

VER. 163.

*O foul descent ! that I who erst contended
With Gods to sit the highest, am now constrain'd
INTO A Beast, and mix'd with bestial Slime
This Essence to INCARNATE and imbrute,
That to the highth of Deity aspir'd.*

Dr. B. has three several Objections to this Passage, as it now stands, in three several Notes: but I shall examine all in one. First he says, that *constrain'd into a Beast* is a vitious Expression, and not the Author's own. But yet the Author has us'd much the same Phrase again in his Treatise upon *Education* (to Mr. Hartlib) where he speaks of being *CONSTRAIN'D INTO a Persuasion*. We may reject then the Doctor's reading,

am now constrain'd,
INCLOS'D IN *Beast*, and *mix'd* &c.

To justify which he says, that the Construction is not, *Constrain'd into a Beast*; but *Constrain'd to incarnate*. But why may not the Construction be this? *Am now constrain'd into a Beast, and (am) mix'd with bestial Slime to incarnate and imbrute this Essence*. Thus the Sense and the Syntax too will stand good. The Doctor
objects

objects still farther, and dislikes the word *incarnate*, as if appropriated to our Saviour: but this Word is not at all apply'd to Him in the Scriptures, and in other Writings it is sometimes apply'd to the Devil, as when *Shakespeare* and others say, *Devil incarnate*. Lastly he would throw away a whole Verse, *That to the highth*, &c. as a spurious one: for this he gives his Reasons. He says, that this Verse is the same with, if not worse than, what went before, *contended with Gods to sit the highest*: but surely *Satan's* Ambition is more fully and strongly express'd, when he says that he *aspir'd to the highth of Deity*, than when he only says, that he *contended with Gods*, that he might *sit the Highest*; since highth of Place was not all the highth of the Deity. He says again, that *Satan's Essence* did not aspire, it was his *Mind*, his *Person*. Aspiring is proper to the Mind, and that only; but by a figurative Way of speaking, the Doctor here applies it to *Satan's Person*: why then by the same Figure may it not be apply'd to his *Essence*? What the Doctor means by this Line's absconding what follows, I don't understand; for the *Ambition* mention'd in the next Line, has an immediate relation with the *aspiring to the highth of Deity*, mention'd in this Verse.

VER. 169.

*who aspires, must DOWN as low
As high he soar'd,*

Rather

Rather *must sink as low* (says Dr. B.), because it is better to have some Verb in the Opposition than the Adverb *down*. But yet this way of speaking is agreeable to what M. says in X. 503. *But up, and enter now into full blifs.* In both places the Adverbs are us'd as Verbs, or some Verb of motion is to be supply'd in the Sense.

VER. 181.

where SOONEST he might find

The Serpent : Him fast sleeping soon he found

There's *soon* again (says Dr. B.) in the next Verse ; read therefore rather, *where LIKELIEST he might find*. But there is not only an Accuracy and Propriety, but often a Beauty, and sometimes a Force in using the same word twice in such a case as This, where the last confirms the truth of the first ; thus in v. 244, 246 we have

our joint HANDS

*Will keep from Wilderiness——till younger
HANDS, &c.*

in v. 220.

while SO NEAR each other thus all day

*Our task we choose ; what wonder if SO NEAR
Looks intervene*

in v. 462.

His FIERCENESS of the FIERCE intent it brought :
and in v. 811, 812.

Heaven is HIGH,

HIGH and remote to see from thence distinct

In

In all which Passages the same word occurs twice, and the Doctor has chang'd that, which is the last, for some other word. I mention this here, because I shall take no more notice of most of these Passages, when I meet with them in the course of these Remarks.

VER. 194.

when all THINGS THAT BREATH,
From Earth's great Altar send up silent praise,
&c.

Dr. B. says that *all things that breath* are all *Animals*, and not Plants, which (as he thinks) the Sense requires here. I agree with him in thinking that the words express all *Animals*; but then I think that *M.* intended to speak of *Animals* here, and not of Plants. He means all Creatures meerly Animal, or as he calls them in v. 199. *Creatures wanting Voice*. The breath of these seems here describ'd, as the *silent Praise* and the *gratefull Smell* sent up to the Creator from the Earth's great Altar. There is no need then to read, as the Doctor would have us, *when all* PLANTS AND HERBS, &c. especially when we consider that, *Flowers* growing upon Plants, ought not to have been so particularly distinguish'd from the Flowers before spoken of. And for the reasons already given, there is as little need to follow the Doctor in changing (in v. 199.) CREATURES *wanting Voice*, into NATURE *wanting Voice*. Such Creatures as had breath, and wanted nothing but Voice, seem to be the Creatures meant in both Places.

VER.

VER. 202.

for much their Work outgrew
The HANDS dispatch of Two gard'ning so wide.

Dr. B. says that *hands* is superfluous here, for what other could be imagin'd? he suspects therefore that *M.* gave it

The SCANT dispatch of Two, gard'ning so wide.
 But may not *scant* be thought as much superfluous, since the word *outgrew* implies that every degree of dispatch in them was *scant* and too little? If it be a good Objection against *hands* that the word might have been spar'd, then the following places of *M.* should (methinks) have undergone the Doctor's pruning:
v. 207. till more HANDS aid us :

and *v. 244.*

These Paths and Bowers doubt not but our joint
HANDS
Will keep from Wilderiness with ease.

VER. 227.

SOLE Eve, Associate sole,

Sole Associate (says Dr. B.) is very well, but *Sole Eve* would deserve in Reply *Sole Adam*: he therefore pronounces that *M.* gave it, O *Eve*, and quotes two Passages for the Legality of this sorry Interjection O, join'd to *Eve*. But, as she had her name *Eve* upon account of her being the *Mother of all Living*, Gen. iii. 20. the
 Epithet

MILTON's *Paradise Lost*. BOOK IX. 303
Epithet *Sole* is as properly apply'd to *Eve* as to
Associate.

VER. 244.

THESE *Paths and Bowers* doubt not but our
joint hands

The first Editions have *These*, whereas the later
Editions which Dr. B. follows, have *The*.

VER. 246.

till younger HANDS e'er long

Assist us.

Dr. B. says that we had *joint hands* two Lines
before : he believes therefore that M. gave it

till younger HELP e'er long

Assist us.

But we may be certain that *help assisting* could
not come from M's mouth. See my Note on
v. 181.

VER. 250.

And short retirement URGES SWEET return.

Urges sweet (says Dr. B.) are words which seem
to fail the Author's Intention, because *Long*
Retirement more *urges* return, than *Short*. But
the Sense is ; Retirement, tho' but short, makes
the return sweet : the word *urges* is to be re-
fer'd to *Retirement* only, and not to the Epi-
thet, which *Adam* seems to annex to it, only
because he could not bear to think of a Long
one. In the Doctor's reading

And short retirement SWEETENS NEXT return

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the Epithet *next* is plainly superfluous; for what
return but the *next* can possibly be meant?

VER. 289.

Adam, misthought of Her to Thee so DEAR?

Dr. B. says that these words express *Adam's*
Affection to Her, and not Her's to Him, as the
Sense requires: he therefore reads, — *to Thee*
so TRUE? But *M.* gave it *dear*, and made *Eve*
here allude to what *Adam* had said of her in
v. 227.

to me beyond

Compare above all living Creatures DEAR.

If I am *so dear* to you, as you said, how can
you thus think amiss of me? This was a good
Argument in *Eve's* Mouth.

VER. 312.

while shame, THOU looking on,

The Construction, in Dr. B's opinion, requires
the Ablative Case, and therefore he reads *THEE*
looking on. But *M.* almost every where (I
think) uses the Nominative Case, tho' the
Doctor has generally chang'd it to the Ablative,
as in the following places: v. 829, 883, 1147.
X. 267, 1001. XII. 228. Which Passages I men-
tion here once for all.

VER. 314.

Would utmost Vigour raise, and rais'd UNITE.
i. e. Shame, if you look'd on, would raise my
utmost

utmost Vigour; and, when That was rais'd,
would *unite* it to my *Wisdom, Watchfulness*
and *Strength* (mention'd in v. 311, 312.) What
occasion is there then for Dr. B's reading, and
rais'd UPHOLD, and for his asking, whether by
unite is meant *unite* to Eve's Vigour?

VER. 318.

So spake DOMESTIC Adam in his care
And matrimonial love

Dr. B. pronounces *domestic Adam* to be so ab-
surd as not to want or deserve his Animadversion:
and therefore he reads,

So Adam spake PATHETIC in his care, &c.

But I must confess my self unwilling to part
with *domestic* here; because the Epithet seems
to allude to what *Adam* had said in v. 232.

nothing lovelier can be found
In Woman, than to study Household good,
And good Works in her Husband to promote.

Domestic in his care, may signify here one who
has a careful Regard to the good of his Family;
and all this Speech of *Adam's* was intended for
the Security of his Wife.

VER. 333.

find Peace within,
Favour from Heaven, our Witnesses from th'
EVENT.

And what is Faith, Love, Virtue unassaid
Alone, without exterior help sustain'd?
Let us not then suspect our happy State, &c.

Y

Dr.

Dr. B. says that here has been miserable Work by the Amanuensis. He is fully persuaded that *M.* design'd the Passage thus, changing *event* into *assault*, and inverting the Order of two of the Verses;

find Peace within,
Favour from Heaven our Witness, from th'
ASSAULT

Alone without exterior help sustain'd.
And what is Faith, Love, Virtue unassai'd?

To the common reading the Doctor objects that *Faith, Love and Virtue, sustain'd alone, and without exterior help*, are ennobled, not disparag'd by being so sustain'd; and he asks, how they can be *sustain'd* at all, if they are *unassai'd*, as the present Reading asserts? But these Objections of the Doctor's seem to owe their rise to his putting a Semicolon after *unassai'd*, as he has done in his Edition, tho' in the first Editions there is no Point there at all. And there should be none; for the Sense is this; What is Faith, Love, or Virtue, when not try'd alone, and unsustain'd with any exterior help? The Construction is not (as he thinks), *sustain'd alone and without exterior help*; but *alone, and sustain'd without exterior help*.

VER. 345.

Nothing imperfect or deficient left
Of all that he created, much less Man,
OR ought that might his happy State secure.

So the first Editions, giving us *Or*, not *Of* in the third Line, as Dr. B's Edition does: There

was no occasion then for the Doctor to change the second Line to, *In all that he created*, merely because *Of* (as he says) follows in the next Line.

VER. 386.

*Soft she withdrew, and like a Wood-nymph
light*

Oread or Dryad, or of Delia's Train

Betook her to the Groves, but Delia's self

In gait surpass'd and Goddess-like deport,

*Tho' not as she with Bow and Quiver arm'd
&c.*

Dr. B. would throw out almost all this Passage, and reduce it to one Verse thus,

Soft she withdrew, and HASTEN'D to the Groves

But what are the Faults which he finds in the Passage? he thinks walking as *light* as *Delia*, or the *Wood-nymphs* to be no commendation.

But surely without this circumstance, there can be no easy, graceful Walk; and the ancient Poets thought this a Commendation, or they would not so frequently have put it into their Description of *Delia* and the *Wood-nymphs* walking. He next quarrels with the words,

Tho' not as she with Bow, &c. as if (says he)

Delia's (i.e. *Diana's*) carrying a heavy quiver at her back, made her walk the more gracefully.

But who ever told the Doctor that *Diana's Quiver* was a heavy one? *Virgil* (whom M. here had in his Eye) in his *Æn.* l. 499, &c. having said, *Exercet Diana choros*, goes on to describe her thus, *illa Pharetram fert humero.* If she

could dance with a Quiver at her back, surely she could walk with it more easily. *M's* Sense is not (as the Doctor supposes), that *Eve* had a finer gait than *Delia* herself, tho' she had no Bow and Quiver: But it is this; she surpass'd *Delia* in her gait and Goddess-like deport, tho' in one respect she differ'd from her; for she was arm'd only with Garden-Tools, not with a Bow and Quiver which *Diana* us'd to carry.

VER. 393.

*To Pales or Pomona, thus adorn'd,
LIKEST she seem'd, Pomona when she fled
Vertumnus, or to Ceres in her Prime,
Yet Virgin of Proserpina from Jove,*

These four Verses Dr. B. rejects as the Editor's Manufacture. Let us examine his Objections to them. For *Likeliest* (says he) he meant *likest*. So he did, and so the first Editions give it, as the Doctor might have seen, if he pleas'd, because the first Edition was before him. He objects farther that *Eve*, who was before like the *Wood-nymphs* and *Delia*, is here *likest* to *Pales* or *Pomona*, or *Ceres*: all unlike one another, and yet *Eve* is like them all. But he seems not to observe that *Eve* is here compar'd to the latter three, upon a different account, than she was compar'd to the former. She was liken'd to the *Wood-nymphs* and *Delia*, in regard to her gait; but now that *M.* had mention'd her being arm'd with Garden-Tools, he beautifully compares her to *Pales*, *Pomona* and *Ceres*, all three Goddesses

Goddeſſes like to each other in theſe Circumſtances, that they were Handsome, that they preſided over Gard'ning and Cultivation of Ground, and that they are uſually deſcrib'd by the ancient Poets, as carrying Tools of Gardening or Huſbandry in their Hands : thus *Ovid* in *Metam.* XIV. 628. ſays of *Pomona*

Nec jaculo gravis eſt, ſed aduncâ dextra FALCE

The Doctor objects again, and ſays that *Eve* is not here ſaid to be like *Pomona* always, but *when ſhe fled Vertumnus*, who would have raviſh'd her. But *M's* meaning is, that ſhe was like *Pomona*, not precisely at the Hour when ſhe fled *Vertumnus*, but at that time of her Life, when *Vertumnus* made his Addreſſes to her, *i. e.* when ſhe was in all her perfection of Beauty, as deſcrib'd by *Ovid* in the place above-cited. But the Doctor's greateſt Quarrel is with the latter part of theſe four Verſes? *Ceres in her Prime*, ſays he? What? have Goddeſſes the decays of old Age, and do they grow paſt their Prime? And yet it is very frequent with the old Poets to deſcribe their Gods as paſſing from Youth to old Age. *Juvenal* ſays in *Sat.* VI. 15.

ſed Jove nondum

Barbato

Virgil deſcribes *Charon* thus, *Æn.* VI. 304.

Jam ſenior ; ſed cruda Deo viridiſque Senectus.

And again we have in *Æn.* VII. 18. *Saturnuſque Senex.*

But what Monster of a Phrase (says the Doctor) is that *Virgin of Proserpina*? And I confess that it is one of the most forc'd Expressions in this whole Poem: probably our Poet was led into it, by imitating the like Phrase of some *Italian* Poet. But the Sense is plain enough, *viz.* that she had not yet borne *Proserpina*, who deriv'd her birth *from Jove*: for the like use of the word *from*, when other words are to be supply'd in the Sense, see II. 542. and VIII. 213.

I have met with some Gentlemen, who thought that the last of these Verses ought to be read thus,

*or to Ceres in her Prime
Yet Virgin, OR Proserpina from Jove.*

And this Reading at first sight is very apt to please and persuade one of its Genuineness, because it frees the Text from that hard expression, *Virgin OF Proserpina*: but when we consider the matter farther, it will be found that *M.* could never have intended to compare *Eve* with *Proserpina*, because she had nothing to do with Husbandry or Gardening, on account of which only this Comparison is introduc'd.

VER. 401.

*To be return'd by Noon AMID the Bowre,
AND all things in best order, to invite, &c.*

Here seems to be a Want of a Verb before *all things*, &c. Dr. B. therefore reads

To

To be return'd by Noon, AND AT the Bowre
HAVE all things in best order, to invite
 But if it be necessary to insert the word *have*, I
 would read thus with less Alteration,
And all things in best order HAVE, to invite

VER. 408.

*Such ambush HID among sweet Flours and
 Shades*

So the first Editions; but in the latter ones it
 is printed *laid*, by a mistake; and Dr. B's fol-
 lows them.

VER. 417.

where any tuft
Of Grove or Garden-plot more pleasant LAY,
Their tendance or PLANTATION for delight,

i. e. where there lay any more than ordinarily
 pleasant tuft of Grove or Garden-plot, which
 was what they either tended and prun'd, or
 had planted there for their delight: This
 seems to be M's Sense here. But Dr. B. says,
 that *Plantation* must needs be wrong; because
 it was unnecessary in Paradise, where all Fruits
 and Sweets grew natural: but M. again repre-
 sents *Eve* as planting and setting Flours in Pa-
 radise, *v.* 438. and if Flours there, why not a
 Garden-plot here? Again the Doctor having left
 out the Comma after *lay*, tells us that to say,
A Tuft of Grove lay their Tendance, is not
English: it is none to be sure, if he supposes
lay to be an Active Verb here; but the Comma

put after it in the first Editions, sufficiently shews it to be a Verb Neuter: and then *lay*, *their tendance* is the same with *lay*, being *their tendance*. 'Tis good Poetical *English* in this Sense, and therefore we need not follow the Doctor in changing the passage thus,

more pleasant CALL'D
Their tendance or ATTENTION *for delight.*

VER. 436.

THEN VOLUBLE AND BOLD, *now hid, now seen*
Among thick-woven arborets and flours

Dr. B. professes not to see any affinity between *voluble* and *bold*, or how they can come together: and therefore despairing to make good Sense of those words, he offers this in their room,
NOW CAUTIOUS, NOW *bold*; *now hid, now*
seen, &c.

But methinks I can help the Doctor to *M's* meaning, which he too might have seen, if he had not put a Comma after *seen*, contrary to the first Editions. The Sense is, while *Satan*, inclos'd in Serpent, was *traversing the walks of Cedar, Pine or Palm*, he was then *voluble and bold*: but *now* he was *hid*, and *seen* only *among the thick-woven arborets and flours*: in these latter he did not erect himself much from the ground: but among those Trees he went boldly rolling himself upon his hinder parts, which is express'd more fully in v. 496.

not

not with indented wave,
Prone on the ground, as since ; but on his rear ;
Circular base of rising Folds

VER. 437.

and flours
 IMBORDER'D on each bank, the hand of Eve.

Dr. B. believes that *M.* gave it *Imbroider'd*, proper to *thick-woven*. But *imborder'd* is the right word according to Bp Kenner, who in his Glossary to his *Parochial Antiq.* in v. *Bordarii* says, *Some derive it from the old Gall. Bords, the limits or extremes of any extent : As the Borders of a County and the Borderers or Inhabitants in those Parts. Whence the bordure of a Garment, and to imborder, which we corrupt to imbroider **.

VER. 439.

Spot more delicious than those Gardens feign'd
Or of reviv'd Adonis, or renown'd
Alcinous, host of Laertes' Son,
Or that, not mystic, where the sapient King
Held Dalliance with his fair Egyptian Spouse.

Dr. B. would throw out these 5 Verses. His reasons are these. The Gardens of *Adonis* and *Alcinous* are confess'd here to be but *feign'd*: then why (says he) were they brought in at all? what Deliciousness can exist in a Fable? and what compare between Truth and Fiction? strange Objection! as if it was not sense to say, that this Spot, the handy-work of *Eve*, (*M.* is not speaking

* See also *Furetiere's Fr. Dictionary* on the Words *Brodeur* and *Embordurer*.

speaking here of all Paradise) was more delicious than those Gardens of *Adonis* and *Alcinous* are feign'd to be. The Accounts of those two feign'd Gardens do really exist, tho' the Gardens themselves perhaps never did: and with these accounts this *Spot* is very justly compar'd, as *M.* had before in V. 341. alluded to the Gardens of *Alcinous*, which *Homer* describes so beautifully in *Odyss. lib. VII.* But the Doctor farther objects, and thinks his Objection will fully detect the Editor's Forgery: For he says, that there never was extant, or even feign'd, any magnificent and spacious Garden of *Adonis*. To prove this, he says that *ἄνθοι Ἀδωνιδος* frequently mention'd by *Plato* and *Plutarch*, were nothing but portable earthen Pots with some Lettuce or Fennel growing in them, and thrown away the next day after the yearly Festival of *Adonis*: whence the *Gardens of Adonis* grew to be a Proverb of Contempt, for any fruitless, fading, and perishable Affair. Thus far the Doctor, and he is so far right. Notwithstanding which *M.* is to be defended for what he says of the Gardens of *Adonis*. For why did the *Grecians* on *Adonis's* Festival carry these small earthen Gardens about in honour of him? it was because they had a tradition, that, when he was alive, he delighted in Gardens and had a magnificent one. For proof of this, we have *Pliny's* words XIX. 4. *There is nothing that the Ancients admir'd more than the Gardens of the Hesperides, and those of the Kings ADONIS and Alcinous. Antiquitas nihil prius mirata est*

est quam Hesperidum HORTOS, ac regum ADONIDIS & Alcinoi. (It may be wonder'd how the Doctor could forget this). Hence it was that our *Spenser* in his *Fairy Queen* B. III. Cant. 6. describes at large the Gardens of *Adonis*; and so does the Italian Poet *Marino* in his *L'Adone*: and *Huetius* in his *Demonstr. Evangel.* Prop. 4. cap. 3. §. 3. says of the Greeks, *Regem ADONIDEM HORTORUM curæ impense fuisse deditum narrantes.*

VER. 457.

Her Heavenly Form,

ANGELIC, but more soft, and feminine,

So the first Editions, with a Comma after *soft*, and that helps us to find the meaning of the Passage, which is this; *Eve's form* was *Angelic*, but it was *more soft* than the form of Angels is, and it differ'd likewise from theirs in that it was *feminine*; whereas they were *Spirits Masculine* X. 890. Dr. B. objects several things to the common reading. *Eve's form* (says he), it seems, was *Angelic*, not in Metaphor, but in Reality, for that's the Affair here. But why may not *Angelic* be spoken Metaphorically, as well as *Heavenly*, which certainly is so? Again, the Doctor seems not to think it true, that *Eve* was *more soft* than the Angels were: because *M.* speaks elsewhere of the *Soft Essence* of the Angels as in I. 423. But the Softness of the Essence of Angels is a very different thing from what *M.* here means by the Softness of *Eve's form*, viz. something looking *soft* to the
Eye,

Eye, not feeling soft to the Touch: in this particular *Eve's* form might excel that of the Angels, and yet she might have been a fit Mate for her Husband; which Dr. *B.* says she would not have been, if she had been *more soft* than the Angels were. Dr. *B.* supposes the word *more* to relate to *feminine* as well as to *soft*; but that is a mistake of His, arising from his omitting to put a Comma after *soft*, as in the first Editions.

When the Doctor has gone thro' all his Objections, he offers us this reading as most certainly given by *M.*

Her Heavenly Form

ADAMIC, but *more soft and feminine,*

What? *Heavenly* and *Adamic* (or *Earthly*) in the same Breath? But I shall say no more of this Emendation, having sufficiently shew'd (I think) that *Angelic* is justifiable: only it may be farther observ'd here, that when in Book V. *Eve* is telling *Adam* how one tempted her in a Dream to eat of the forbidden Fruit, she represents him as speaking to her thus, v. 74.

Here happy Creature, fair ANGELIC Eve.

VER. 465.

of ENMITY disarm'd,

Of guile, of hate, of envy, and revenge.

Dr. *B.* is again coining of words, and for *enmity* he gives us *Devilism*. But why? it is (he says) because *enmity* and *hate* are so much of one and the same nature, that it is hard to make

two

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two of them here. And yet *M.* does the same
thing elsewhere, as in II. 500.

Live in HATRED, ENMITY, and strife.
and II. 336.

But to our power HOSTILITY and HATE.

VER. 475.

*Hate, not Love, NOR hope
Of Paradise for Hell*

So the first Editions: but *Dr. B.* and the other
late Editors have it *OR hope*.

VER. 490.

*though terror be in Love
And beauty, not APPROACH'D by stronger hate.*

Dr. B. says that *terror* or *Love* approach'd by
hate seems not to reach up to the Poet's Inten-
tion. He therefore would read *OPPOS'D* OR *SUB-*
DUED. But *approach'd* is not only a word used
elsewhere by *M.* on like occasions, as in *v.* 535.
and *VIII.* 546. but it suits well with his mean-
ing, which is this: A beautiful Woman is ap-
proach'd with terror, unless he who approaches
her has a stronger hatred of her, than her beauty
can beget Love in him.

VER. 503.

*Pleasing was his shape,
And lovely, never since of serpent kind
Lovelier, not those that in Illyria chang'd
Hermione and Cadmus, or the God*

In

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In Epidaurus ; nor to which transform'd
Ammonian Jove or Capitoline was seen,
He with Olympias, this with her who bore
Scipio the bighth of Rome. With tract oblique
&c.*

Dr. B. throws out almost all this Passage and reads thus

Pleasing was his shape
THEN lovely, THO' NOT since. *With tract
oblique &c.*

Let us hear his chief Objections and examine them. *Hermione* (says he) is a mistake for *Harmonia*. But *Harmonia*, the Wife of *Cadmus*, is called *Hermione* too; and *Faber* in his Latin *Thesaurus* speaks of her under the Name of *Hermione*, as well as *Harmonia*. But did those Serpents (says the Doctor) *change Hermione and Cadmus*? or were not these, who were Man and Woman once, *chang'd* into Serpents? But we may excuse this as a Poetical Liberty of expression: 'tis much the same as the Critics have observ'd in *Ovid's Metam. l. 1.* where *formas mutatas in nova corpora* stands for *corpora mutata in novas formas*. In both places the *changing* is attributed, not to the Persons chang'd, but to the Forms or Shapes into which they were changed. If this may not be allowed to pass, yet I see no reason why the Construction may not be this, *not those that in Illyria* (were) *chang'd*, viz. *Hermione and Cadmus &c.* Or perhaps this; *not those that Hermione and Cadmus chang'd*, where *chang'd* stands for *chang'd to*,

MILTON'S *Paradise Lost*. BOOK IX. 319
to, as in X. 540. we have the same way of
speaking,

for what they saw,
They felt themselves now CHANGING.

But two *Jupiters* is something strange, says the
Doctor: and yet *Cicero de Nat. Deorum*. III.
21, tells us of *three*, tho' we want only two,
to excuse our Poet. Lastly, he objects to the
calling *Scipio the highth of Rome*. But this
expression is much of the same nature with
Ovid's SUMMA ducum Atrides? *Amor. l. i.*
el. 9. v. 37. and with *Cicero's* expression *APEX*
senectutis est auctoritas. *de Senect.* The *Ita-*
lians, whose Expressions *M.* often imitates, use
altezza in the same Sense, if I remember aright.

VER. 558.

for in their Looks
MUCH REASON, *and in their Actions oft ap-*
pears.

Dr. B. reads

And in their Actions REASON *oft appears.*

He objects to *Reason's* being here crush'd into
one Syllable: but see my Note on VIII. 590.

VER. 563.

How cam'st thou SPEAKEABLE *of Mute:*

Dr. B. reads *vocal thus* instead of *speakeable*:
because (as he says) *speakeable*, in common
use, is not *What can speak*, but *what can be*
spoken. But why may not the word *speakeable*
be

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be form'd and us'd in the first of those senses, as
well as *delectable* and *passable* &c. which signify
able to delight and *able to pass*?

VER. 591.

Round the Tree

*ALL other Beasts that saw, with like desire
Longing and envying stood, but could not reach.*

Dr. B. says that Elephants, Camels &c. could have reach'd the fruit from the ground; and Cats, Squirrels, &c. could have climb'd the Tree for it. He therefore reads *SOME other Beasts that saw*. But if none of those Beasts which the Doctor names, happen'd to be then present and saw what the Serpent did, M. may be allow'd to say *All*: not *all Beasts*, but *all Beasts that saw*.

VER. 601.

though to this shape RETAIN'D

Dr. B. says that M. gave it *restrain'd*: but we say *restrain'd from any thing*, not *to it*. At least *retain'd to* is more justifiable than *restrain'd to*.

VER. 631.

He leading SWIFTLY roll'd

To mischief swift.

Dr. B. reads *NIMBLY roll'd*, because *swift* comes again so soon afterwards: but there is a beauty and force in the common reading, which the Doctor's has not: it is not said merely *swift* in the last Verse; but *To mischief SWIFT*; where the sense rises

rises by repeating the same word with a new circumstance added to it. See my Note on X.

532.

VER. 673.

*Stood in himself collected, WHILE EACH PART,
Motion, each ACT won Audience ere the
Tongue;*

Dr. B. says that this Passage has not *M*'s Character, nor Turn. *Motion* (he thinks) should have *each* before it as well as *Part* and *Act*: and he asks, What is *each Part* and *each Act*, before he had spoke a word? He therefore would have it,

*Stood in himself collected WHOLE, WHILE EACH
Motion, each AIR won Audience ere the Tongue;*

But *Act* is right, and is explain'd by *M*. himself in v. 668. to be what an Orator puts himself into, before he begins to speak;

in ACT

Rais'd, as of some great matter to begin.

But I cannot so easily answer the Doctor's Objection to *Motion*'s being destitute of *each*; nor do I understand how any *Part* of the Orator, consider'd by itself and meerly as a Part, could win Audience. I suspect therefore that an *s* in the Copy was mistaken for a Comma, and that *M*. gave it,

*while each PART's
Motion, each Act won Audience ere the Tongue;*

It was the graceful *Motion* of *each Part* of him, and not the Parts themselves, that won Audience

Z

and

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and Attention. If it should be objected to me, that it is not usual with good Poets to leave the Genitive Case thus at the end of a Verse, and put the Nominative Case into the following one: I allow that it is not very usual; but yet it is sometimes done, and *M.* himself does it in V. 273.

in the SUN'S

Bright Temple &c.

VER. 713.

*So shall ye die perhaps, by putting off
Human, to put on GODS:*

Dr. B. reads *God*: but in the preceding Verse we have *Gods* in the same sense,

I of brute Human, ye of human GODS.

VER. 727.

*What can your Knowledge hurt HIM? or this Tree
Impart against HIS Will, if all be HIS?*

Dr. B. says that *M.* had said *Gods* in all the Argument before, and therefore designed here,

*What can your Knowledge hurt THEM? or this
Tree*

Impart against THEIR Will, if all be THEIRS?

But *M.* had said *God* in v. 692, and 700: and I think he uses the singular Number in the very next preceding Sentence, v. 722.

Who enclos'd

Knowledge of Good and Evil in this Tree?

So that *Him* and *His* here refer to *Him*, *who enclos'd* &c.

VER. 774.

*Under this Ignorance of Good and Evil,
Of GOD or Death, of Law or Penalty?*

Dr.

Dr. B. thinks it somewhat shocking to make *Eve* here say, *Ignorance of God*, after Conversation both with *Raphael* and *Messiah* himself. He is persuaded that the Author gave it, *Of SIN or Death*, &c. But *M.* seems to speak here of *God or Death* with reference to what follows *Law or Penalty*: and therefore the meaning may be, not an Ignorance of the Being and Nature of God, but an Ignorance, a present Ignorance, of God as Governor of the World, and as such giving a *Law* and annexing a *Penalty* to it. Or perhaps as Creator of the World; for the Serpent had rais'd a Doubt whether God had created the World in v. 718.

*The Gods are first, and that Advantage use
On our belief, that all from them proceeds.
I question it: for this fair Earth I see, &c.*

VER. 803.

*Till dieted by Thee I grow mature
In Knowledge, as the Gods who all things
know;*

THOUGH OTHERS ENVY *what they cannot give*:

Dr. B. says that *others* in this collocation looks like the Nominative, and makes the meaning dark and ambiguous. He reads therefore

YET GRUDGE TO *others what they cannot give*:

But *M.* seems to have intended *others* for the Nominative. In v. 770. *Eve* had said *That one Beast, which first hath tasted, ENVIES not* &c: and therefore here when she says *Though OTHERS envy* &c. we may suppose her to mean

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the *Gods*, though she omits (in decency) to
name them, because she was accusing them.
There should be a Semicolon after *know*, as in
the first Editions; not a Comma, as in the Doc-
tor's: for the opponent Parts of the Sentence
are, *Till dieted by Thee—Though others envy:*
not, *who all things know—Though others*
envy, as the Doctor seems to understand it.

VER. 815.

Our great FORBIDDER, SAFE with all his Spies
About him.

Dr. B. declares *safe* to be pure Nonsense here,
and therefore alters the Verse thus,

Our great FORBIDDER'S EYE, with all his
Spies &c.

But *safe* signifies here as in the vulgar Phrases,
I have him safe, or *he is safe asleep*: where not
the Safety of the Person secur'd or asleep is
meant, but the Safety of others with respect to
any danger from Him. This is indeed a Sense
of the Word not usual in Poetry; but common
Speech will justify it so far, as to make the Doc-
tor's Emendation unnecessary.

VER. 908.

How can I live without thee? how forego
Thy sweet Converse and Love so dearly JOYN'D
&c?

i. e. the *sweet Converse and Love of Thee so*
dearly joyn'd to Me. See more Instances of this
way of speaking in my Notes on IV. 129. and
VIII.

VIII. 423. Dr. B. not observing this says that *M.* gave it *joy'd*, the same with *enjoy'd*, as appears from v. 1166. But the Alteration is needless. The Sense of this last Verse is again found in v. 969.

link'd in love so dear.

VER. 983.

but I feel

Far otherwise th' Event; NOT Death, but Life Augmented,

The first Editions and others have, NOT *Death*: but Dr. B. has printed *nor*, and put *not* into the Margin, as one of his Emendations.

VER. 1057.

naked left

To guilty Shame He cover'd, but his Robe Uncover'd more. So rose the Danite strong &c.

Thus the first Editions: Dr. B. has very rightly put a Colon after *Shame*, but (with that alteration) he still pronounces the words *He cover'd* &c. to be outrageous Nonsense. *Adam* (says he) had no Robe yet; and without it how could he *cover*? But with the Doctor's leave, *Shame* is here made a Person (as again in v. 1097.) and this *Shame* is *he*, who *cover'd Adam* and *Eve* with his Robe; but this *Robe* of his *uncover'd* them *more*: i.e. tho' they were cloath'd with Shame, yet they thereby more discover'd their Nakedness. This seems to have been *M's* Thought; and, if it be not one of

the most just and best chosen, yet at least it may escape the Censure of Nonsense.

VER. 1062.

*They destitute and bare
Of all their Virtue, silent AND in face
Confounded; long they sat, as stricken mute.*

Dr. B. has pointed these Verses thus: and complains that *They* comes twice, whereas the Verb is but one: *They* destitute, *They* sat: He therefore reads,

*They destitute and bare
Of all their Virtue silent SAT, in face
Confounded;*

But there will be no ground for the Doctor's Objection, if we point the whole Passage according to the first Editions, thus,

*So rose the Danite strong
Hercúlean Sampson from the Harlot-lap
Of Philistean Dalilah, and wak'd
Shorn of his Strength, They destitute and bare
Of all their Virtue: silent and in face
Confounded long they sate &c.*

By putting a Colon after *Virtue*, and only a Comma after *Strength*, as in the first Editions, or a Semicolon as in the others, it soon appears that the Verb *rose* is to be supply'd before *destitute and bare* &c; and that those words contain the Application of the preceding Similitude, and are accordingly to be join'd to them and separated from what follows them.



BOOK X.

VER. 2.

AND *how*

He in the Serpent had perverted Eve;

DR. B. does not know, what the word *and* does here, because this *perverting* was the *despiteful Act* mention'd before, not a second Act: he therefore reads,

how HE,

He in the Serpent had perverted Eve,

But in the first Verse the *despiteful Act* of Satan was only mention'd in general; the *and* here introduces two particulars of that Act, *viz.* that Satan in the shape of a Serpent had perverted *Eve*, and that *Eve* had perverted her Husband: so that the Passage is unexceptionable.

VER. 13.

not to taste that Fruit,

WHOEVER tempted:

Dr. B. calls *Whoever* a mistake in the Pronunciation, for *However*: but M. seems to have given it *Whoever*, in reference to *Foe* or *seeming Friend* spoken of in v. 11.

VER. 16.

And manifold in Sin, deserv'd to fall.

Dr. B. calls this a sorry Line. *What's manifold in Sin*, says he? The Divines, especially those of M's Communion, reckon up several sorts of Sin as included in this one Act of eating the forbidden Fruit: and that is what M. meant by this Phrase. But (says the Doctor) *deserv'd to fall*, sounds more like Deserv'd to be guilty, than Deserv'd to be punish'd. M. meant, no doubt, *Deserv'd to fall* from their State of Happiness in Paradise. This is so obvious, that we may throw away the Verse which the Doctor would give us in the room of this,

Denounc'd on Disobedience, Death and Woe.

VER. 62.

And destin'd Man HIMSELF to judge Man fall'n.

Dr. B. says that the Context requires *Thy self*: I think not: *Himself* is full as good, if not better; for the Context is, *and sending Man himself*, &c.

VER. 71.

I go to judge

On Earth these thy Transgressors; but thou know'st,

WHOEVER judg'd, the worst on Me must light.

Dr. B. alters here *Whoever* to *However*, without any reason given for it. I have a reason against it, which is this: The Construction will
not

not allow that *However judg'd* should signify, *However* the Transgressors shall be *judg'd*, which is what I suppose the Doctor meant by this Expression; but *However* the worst is *judg'd*, which was never *M's* meaning. *Whoever judg'd* refers to what is said before, *I go to judge* &c. and to what follows in v. 75.

not repenting, This obtain
Of right, that I may mitigate their doom.
On me deriv'd:

VER. 160.

Confessing soon, YET not before her Judge
Bold or loquacious

Dr. B. reads *and*: but the Opposition between *confessing soon*, and *bold or loquacious* seems to require *yet*: she was quick and ready to confess, *yet* she was not bold or loquacious.

VER. 164.

He proceeded on th' accus'd
Serpent though BRUTE, unable to transfer
The Guilt.

So the first Editions, without Dr. B's Semicolon after *Serpent*. The Doctor would read *Mute*: why? because he was the *subtlest of all Beasts*: but a Brute, a Beast never so subtle, is incapable of speaking. The Sense is, *though Brute*, and therefore *unable to transfer* &c. We have *Brute Serpent* again in v. 495. See also IX. 166.

VER. 219.

And thought not much to cloath his Enemies.

Dr.

Dr. B. says that this Line is certainly of the Editor's Manufacture, and quite superfluous; because it divides what is naturally connected, and changes the Sentiments, from a *Family* under a gracious *Father*, to the condition of *Enemies*. But I don't see that it divides any natural Connexion: and as for changing the Sentiments, it does it to a Beauty, not to a Fault: for it shews more Goodness in a Man to cloath his Enemy, than only one of his Family. *M.* seems to have had in his thoughts what *St. Paul* says Rom. 5. 10. *When we were Enemies, we were reconcil'd to God thro' the Death of his Son.* *Milton* again had much the same Sentiment, when he makes *Adam* say in v. 1059. *Cloath'd us unworthy.*

VER. 229.

*Mean WHILE, ERE thus was sin'd and judg'd
on Earth,*

Dr. B. says, Rather thus,

*Mean TIME, WHILE thus was sin'd and judg'd
on Earth,*

because (as he says) the Sequel shews that *Sin* and *Death* perceiv'd by Instinct Satan's success in the Temptation, and did not stir in view of the *Design*. Very true, but wide of *M's* meaning here: for the word *ere* relates only to the Circumstance of *Sin* and *Death's sitting* within the Gates of Hell, mention'd in the next Verse; and not to the Speech which *Sin* is going to make, and which is clearly distinguish'd from that Circumstance by the words, *who thus NOW to Death began.* v. 234.

VER.

VER. 268.

Of carnage, prey INNUMERABLE;

Dr. B. reads *unmeasurable*: but *prey* being a Noun of Multitude (as the *Grammarians* term it), *innumerable* may be properly join'd to it; as M. says elsewhere, *innumerable sound* and *innumerable force*. See my Note on III. 147.

VER. 284.

*and with Power (their Power was GREAT)
Hovering upon the WATERS, WHAT they met
Solid or slimy,*

First Dr. B. reads *their Power was LENT*, but *great* is full as good a reading. Next he changes *the Waters, what*, into *th' Abyss, whatere*. Let us hear his reason. *A wild Abyss* (says he) as *Chaos* is describ'd in II. 912.

Of neither Sea nor Shore, nor Air, nor Fire, is not so properly here call'd *Waters*. But That is the description of the whole Realm of *Chaos*; whereas by the *Waters* here is only meant some part of it. This is soon after in v. 301. called *the foaming Deep*, and a *Frith* in II. 919. Part of *Chaos* is likewise in VII. 216. called *Waves*, and afterwards in v. 234. *the watry calm*. These Expressions will fully justify *Waters* here.

VER. 293.

The aggregated SOIL.

Dr. B. reads *Stuff*: because he thinks that it
was

was not *Soil*, till Death had harden'd and *fix'd* it with his Mace. But in v. 286. it is said that some of it was *solid*; it was therefore *Soil*: and That, Death by *fixing* it, did not harden (as the Doctor would insinuate), but made it cease any longer to *float*.

VER. 296.

THE REST *his look*

*Bound with Gorgonian RIGOR NOT TO MOVE,
AND with Asphaltic Slime; broad as the Gate,
Deep to the roots of Hell the gather'd beach
They fasten'd*

A difficult Passage, which Dr. B. perceiv'd and try'd to mend thus,

THEN *his look*

THE FABRICK *with Gorgonian POWER FAST
bound,
As with Asphaltic Slime. Broad as the Gate,
&c.*

But he did not observe, that *M.* by the words *the rest*, meant those Substances, which were not *solid* or *Soil*, but were soft and *slimy*. v. 286. And Death is here described as not binding fast the Fabric (the foundation of that was but yet laying), but as hardening the soft and *slimy* Substances, and fixing them (like the *Soil*) for the Foundation of his Bridge. To *Gorgonian Rigor*, the Doctor objects that the *Rigor* or Hardness was not in the *Gorgon's* look, but in the Object turn'd into Stone. And so it may be understood here——a *rigor* such as was caus'd
by

by the *Gorgon's* look. *M.* has the Authority of *Claudian* for expressing himself thus,

RIGIDA cum GORGONE *Perseus*. In Ruffin. lib. 1.

Again, the Doctor objects to AND *with Asphaltic Slime*, because then the Construction would be, His *look* bound it with *Slime*. I agree with him that this could not come from *M.* But then I think the Doctor's change of *And* into *As* does not sufficiently mend the Passage; for does it not lessen the Thought to say, that it was bound with *Gorgonian Power* as with *Slime*? even *Asphaltic Slime* had not that binding power, which Fable supposes the *Gorgon's* look to have had.

Thus I can see that neither the common reading nor the Doctor's are free from great Exceptions. There is only one way (I think) in which all these Difficulties are to be got over, and that is by changing two of the Points in the Passage and reading thus;

the rest his look

Bound with Gorgonian rigor not to move.

*And with Asphaltic Slime, broad as the Gate,
Deep to the roots of Hell, the gather'd beach
They fasten'd;*

The first part of the Passage, ending at *move*, I understand as relating only to the hardening the soft and slimy Substances: and all the rest seems to relate to the fastning the foundation with *Asphaltic Slime* to the Roots of Hell. I may be mistaken in my Conjecture; but this Reading
(methinks)

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(methinks) bids fairer for the true one, than either of the other two.

VER. 308.

From Susa his Memnonian Palace high
CAME TO THE SEA

Dr. B. would alter the last words to, *All Persia brought*. But the Circumstance of the Vastness of his Army makes no proper part of the Similitude here; he is introduc'd only as having made a *Bridge over the Hellespont*.

VER. 328.

Betwixt the Centaure and the Scorpion steering
His Zenith, while the Sun in Aries ROSE:

Dr. B. puts a Comma after *Steering*; but there should be none; for the Sense is, *steering to his Zenith*, or upwards, towards the outside of this round World, from whence he had come down, v. 317. Besides the Doctor instead of *rose*, reads *rode*: but it was *Evening*, when *Messiah* came and pass'd the Sentence on the Transgressors, v. 92. and after that *Sin* and *Death* made the Bridge in *little Space*, v. 320. so that the Sun might be *rising* in Aries, when they met Satan *steering his Zenith*. And this is confirm'd by what follows here, in v. 341, &c.

VER. 368.

Thou hast atchiev'd OUR liberty confin'd
Within Hell gates till now;

What?

What? *Liberty confin'd* in Hell? a meer contradiction, says Dr. B. He therefore reads *Us*, us confin'd till now in Hell. But *our* is the same as *of us*: and *M.* means, the Liberty of *Us* confin'd till now in Hell. See more instances of this in my Notes on IV. 129. VIII. 423. and IX. 908.

VER. 391.

and made one Realm
Hell and this World, ONE Realm, one Conti-
nent
Of easy thorough-fare.

So the first Editions, and all others (I believe) till Dr. B's. He has put a Comma after *Realm* in the first Verse, and printed the second Verse thus,

Hell and this World OUR Realm,

Tho' in the Margin he has plac'd *one*, as a Conjectural reading of his own.

VER. 397.

You two this way, among THESE NUMEROUS
Orbs

All yours, right down to Paradise descend.

This is the reading and pointing of all the Editions before Dr. B's, which gives us in the Text,

YE two this way among these numerous Orbs,
All yours, &c.

And he proposes to change *these numerous Orbs* into *those lucid Orbs*: that there may be an
Antithesis

Antithesis between the *Darkness* mention'd before, and *lucid* here. But Satan and They were then among the Orbs, v. 328, 411. and therefore he must have said *these*; besides, *Orbs* frequently in *M.* stand for Stars, and therefore *lucid* is imply'd in the Word *Orbs* without expressing it: for proof of this, see my Note on VIII. 152.

VER. 433.

or *Bactrian Sophy* FROM THE Horns
Of Turkish Crescent,

Dr. B. says, Better thus,

or *Bactrian Sophy* FLED FROM TH' Horns
Of Turkish Crescent,

But *from* is often us'd by *M.* without expressing the Participle, which yet is to be supply'd in the Sense. See II. 542. VIII. 213. and IX. 396.

VER. 475.

Toil'd out my uncouth passage, forc'd to RIDE
Th' untractable Abyss

Dr. B. says that the Author gave it—*forc'd to TRIE, &c.* But does that come up to *M.*'s Intention? Was *trying* all that Satan did? No, he *rode* it. If he *rode* it (says the Doctor), he could not *toil* so much, as he talks on. But the *toil* was not meerly in the *riding* an Abyss; it was in the *riding* an *untractable* one.

VER. 524.

Scorpion and Asp, and Amphisbæna dire,
Ceraſtes horn'd, Hydrus, and ELLOPS drear, &c.
These

These, and several Verses which follow, Dr. B. throws quite away. He dislikes *M*'s reckoning *Scorpion* and *Asp* among the Serpents, and thinks them rather Insects: But *Pliny* VIII. 23. numbers the *Asp* among the Serpents; and *Nicander* in his *Theriac*. gives both the *Scorpion* and the *Asp* that Title: so does *Lucan*, from whom our Poet seems to have taken his Catalogue of Serpents; for in Book IX. of his *Pharsalia*, he gives us the Names of all these Serpents mention'd by *M*. except the *Ellops*. But what is the *Ellops*? Dr. B. says that the Editor has here discover'd himself to be an ignorant Fellow, the *Ellops* being no *Serpent*, but a Fish, and one of the most admir'd too, the *Acipenser*. But *Pliny* (from whom the Doctor learn'd this) only says of the *Acipenser*, that some People call it *Elops*; *quidam eum ELOPEM vocant*. IX. 17. he does not tell us whether he thought that they call'd it by a right name or no. But if they did, might there not have been a *Serpent* of that name too? That there was, we have *Pliny*'s own Testimony in XXXII. 5. where he tells us of the Remedies to be used by those, who were bit by the *Elops*, and other Serpents, à *Chalcide*, *Ceraсте*, aut *quas Sepas vocant*, aut *ELOPE*, *Dipsadève percussis*. *Nicander* too in his *Theriac*. mentions the *Elops*, Τὸς Ἐλοπας, Λιβύας τε &c. After these Authorities I hope that the Doctor will allow *M*. to mention the *Ellops*, as a *Serpent*, without making this an Article against the Genuineness of the Passage.

VER. 532.

*They all**Him follow'd, ISSUING FORTH to th' open Field,*

Dr. B. observes that *issuing forth* comes again afterwards in the fourth Verse, and therefore he reads here,

Him follow'd, GUARD DEFORM, to th' open Field,

But that Verse runs thus, *In Triumph issuing forth*; where the Addition of *In Triumph* heightens the Thought and improves it, and makes the *issuing forth* not the same thing as here. See my Note on IX. 631.

VER. 556.

*Tet parch'd with scalding thirst and hunger fierce,**THO' TO DELUDE THEM SENT, could not abstain:*

Dr. B. says that in proper Construction, the Thirst and Hunger are here said to be *sent to delude them*, not the *fair Fruit*, as *M.* meant. But I think that *M.* meant (what his Words express), that the Thirst and Hunger were sent to delude them; and that those Appetites were rais'd in them on purpose that they might be deluded by eating of the fair, but deceitful Fruit. No need then for the Doctor's reading the last Verse thus,

FROM THAT SO TEMPTING BAIT could not abstain:

VER. 568.

*DRUG'D as oft**With hatefullest disrelish writh'd their Jaws*

, Mr.

Mr. P. H. the first Commentator on this Poem, explains *drug'd* in such a manner as to shew that he understood *drudg'd* by it: but *drug'd* is a Metaphor taken from the general Nauseousness of Drugs, when they are taken by way of Medicine.

VER. 571.

not as Man

Whom they triumph'd once LAPST.

Dr. B. reads *Once, whom they triumph'd* FALL'N. But is there not as good an Opposition of the Sense between *oft fell* and *once lapst*, as between *oft fell* and *once fall'n*, since *lapst* is the same as *fall'n*? Besides, M. always places the Accent in the Verb *triumph* upon the second Syllable, as may be seen in v. 186. and in IX. 948. XII. 452.

VER. 572.

Thus were they plagu'd

AND WORN *with Famine, LONG and ceaseless his;*

Dr. B. reads,

With THIRST and Famine DIRE, and ceaseless his;

Worn, (he says) is flat and low, after *plagu'd*: but *plagu'd* in the Metaphorical Sense is only vex'd and tormented; an Idea below that of *worn* or wasted away. He asks, why *Thirst* is omitted, tho' mentioned before, and less tolerable than *Famine*? it is, because *Famine* more properly, at least sooner and more visibly, wears Men away than *Thirst*.

VER. 580.

*And fabled how the Serpent, whom they call'd
Ophion with Eurynome, the wide-
Encroching Eve perhaps, had first the rule
Of high Olympus,*

Dr. B. quarrels with the suppos'd Editor again here, and charges him with inserting seven Verses, beginning at the 578th and ending at the 584th. His chief Objection is, that *Eurynome* is here explained the *wide-encroching Eve*. He asks, where she *encroch'd*; and seems to doubt whether the Greek Word, which means *wide-inhabiting* or *wide-ruling*, can signify *wide-encroching*. By *wide-encroching* I suppose that M. meant here, extending her power and rule beyond what she should, as the word signifies in XII. 72. This was M's explication of the word *Eurynome*; but is no Epithet of *Eve*, if we put a Comma after *wide-encroching*, as I think we should. The whole Passage (I believe) is to be pointed thus,

*And fabled how the Serpent, (whom they call'd
Ophion) with Eurynome the wide-
Encroching (Eve perhaps) had first the rule
Of high Olympus,*

VER. 586.

*Sin there in Pow'r before,
ONCE actual, now IN BODY, and to dwell
Habitual habitant ;*

The Sense is, that before the Fall *Sin* was in *Power*, or potentially, in Paradise; that *once*,
viz.

viz. upon the Fall, it was *actually* there, tho' not bodily; but that *now*, upon its Arrival at Paradise, it was there *in body*, and dwelt as a constant Inhabitant. The Words *in body* allude to what St. Paul says *Rom. 6. 6. that THE BODY OF SIN might be destroy'd.* There is no reason then for pronouncing this Passage to be unintelligible, as Dr. B. does, who offers this reading instead of the present one,

*Sin there in Pow'r before,
Now Actual, now IMBODIED, THENCE to dwell
Habitual habitant;*

VER. 596.

*Whom thus the SIN-BORN Monster answer'd
soon:*

Dr. B. says that *Sin-born*, when *Death* speaks to his Mother *Sin*, is improper, for it signifies no more than her Son: he reads therefore *the GRIESLY Monster*, &c. But will not this Objection equally lie against *v. 602.* where *Sin* is call'd the *incestuous Mother*, tho' it is *Sin* that is going to speak to her Son *Death*? and yet the Doctor has no quarrel with this latter Expression: nor need he have blam'd the former.

VER. 600.

all too LITTLE SEEMS

To stuff this Maw, THIS VAST UNHIDE-BOUND
CORPS.

Dr. B. alters this Passage into,

A a 3

all

all IS YET too SMALL,
 To stuff this Maw; THAT'S EMPTIED, WHILE
 IT'S FILL'D.

He says that *M.* seems here to have forgot himself, by representing Death as a *vast corpulent* Monster, whose capacious Maw can never be cram'd; whereas in v. 264. he had call'd him a *meagre Shadow*, and had in II. 669. describ'd him as a *Shadow* rather than a *Substance*. But *M.* is consistent with himself, when this Passage is understood aright: for his *Corps* was *vast*, tho' lean, (as appears from the Description of him in Book II.), and the Skin of it was loose and capable of being stretch'd out to a great extent, which is the meaning of *unhide-bound*: nay it was the more capable of it, because he was so *meagre*.

VER. 636.

Through Chaos hurl'd, OBSTRUCT the mouth of
 Hell

For ever, and SEAL up his ravenous jaws.

Dr. B. says that Sin and Death could not *obstruct* and *seal* up the mouth of Hell, either by their own Power, or in their Intention; and therefore for *obstruct* he reads *thou stop'st*, and in the next Verse *seal'st*. But *M.*'s meaning is that Sin and Death were to do this by the Power and Intention of God, when his Son should so *hurl* them thro' Chaos, as that they would *obstruct* the mouth of Hell and seal it up for ever by being fix'd there immoveably.

VER.

VER. 641.

*He ended; and THE HEAVENLY Audience loud
Sung Halleluiab,*

Dr. B. reads *and* TO HIM *the Audience loud &c;*
without this (says he) it is not said *to whom* they
sung; and the words *next, to the Son v. 645.*
shew that they sung before *to Him*, to the Fa-
ther. But this Objection is founded upon the
Doctor's not observing the force of the word
Halleluiab, where *Jah* signifies ~~to~~ God, the Fa-
ther; and therefore there was no need of *to*
Him. See VII. 634.

VER. 646.

by whom
New HEAVEN and Earth shall TO THE AGES
rise,
Or down from Heaven descend.

Dr. B. reads

New HEAVENS and Earth shall OUT OF ASHES
rise,

But I have shew'd in my Note on III. 335. that
M. almost every where uses the Jewish Phrase of
Heaven and Earth, to express our World; and
he is warranted in so doing by *Rev. 21. 1.*
There is only one place (XII. 549.) where he
uses the Plural *Heavens*, and then he does it
merely that he may stick to the Words of St. *Pe-*
ter in 2 *Ep.* and 2 *ch.* If (says the Doctor)
we don't read *Heavens* here, we shall have *Hea-*
ven descending from Heaven: but is not *Hea-*

vens descending from Heaven full as blameable as the common reading? The truth is, that we are to understand *Heaven and Earth* here conjunctively to signify the World; and then it will be Sense to say, That a new World will descend from Heaven. Again, why must we read *out of Ashes*, when the Doctor owns that *to the Ages* is plausible? the sense may be to the *Millennium* (as he explains it), to the *aurea sæcula*. But I am rather of Opinion that *M.* meant here not the *Millennium*, but the State of things under the Gospel, to which the word *Ages* is applied in *Eph.* 2. 7. and 3. 5. and in *Col.* 1. 26. In this sense the *Messiah* seems to be call'd in the preceding Verse, *Destin'd Restorer of Mankind*: This seems to be the *New Heaven and new Earth*, and the *New Jerusalem*, which *St. John* in *Revel.* 21. *saw descending from Heaven*. And if this be *M's* sense, then we may easily see what he meant by rising *to the Ages*; and then *out of Ashes* will be wrong here, because this state of things is prior to the Conflagration of the World.

VER. 655.

from the SOUTH TO BRING

Solstitial Summer's heat

Have a care (says *Dr. B.*) of going too far *South* to bring *Summer's heat*, the Regions near the Southern Pole being as cold as those near the Northern; he therefore reads

from the TORRID ZONE

Solstitial Summer's heat

But

But the word *Solstitial* seems sufficiently to determine, from how far South *M.* meant that this *Summer's Heat* was brought: *viz.* so far from the South as the Sun is, when he is in the Summer's *Solstice*, or about $23\frac{1}{2}$ degrees southward.

VER. 662.

Their Influence malignant when to SHOWR;

Dr. *B.* reads *when to SHED*, thinking it too strong to say that the fix'd Stars, at such a distance from the Earth, *showr* their Influence on it. But if they by their *rising or falling with the Sun prove tempestuous*, i. e. raise tempests upon Earth (as is said v. 664.), they may well be said not only to *shed*, but to *showr* their Influence upon Earth.

VER. 664.

To the Winds they SET

*Their CORNERS, when with bluster to confound
Sea, Air, and Shoar, THE Thunder when to
rowle*

With terror through the DARK Aerial Hall.

Thus the first Editions, and I think all others, before Dr. *B.*'s appear'd: and they give the true reading, whereas he would read,

To the Winds they GAVE

*Their ORDERS, when with bluster to confound
Sea, Air, and Shore: TO Thunder, when to roll
With terror through the WIDE Aerial Hall.*

Let us hear his Reasons for altering the Text. The *Winds* (says he) as distinguish'd from one
another,

another, had their *Corners* and *Quarters* *set* before the Fall: but this Assertion is directly contrary to what *M.* tells us in v. 695 &c. He asks, what is meant by *their Corners*, *WHEN with bluster to confound*? But the Sentence is to be thus supply'd, *set their Corners* and taught them *when with bluster &c.*: and the same Elipsis we have in v. 660. Or if this should not be approv'd of, I had much rather read (as the Doctor proposes) *set their Corners*, *WHENCE with bluster to confound &c.* — *the Thunder* *WHENCE to roll*. It may be wonder'd at, how the Doctor came in the next Verse to change *the Thunder when to roll*, into, *to Thunder, when to roll*; since *roll* is plainly an Active Verb here, and *Thunder* is the Accusative Case after it. As little reason has he to change *dark* in the last Verse into *wide*; for since he allows that the *Aerial Hall* or Sky is *darken'd*, by the Clouds that attend and cause *Thunder*, the Sky may as well be said in Poetry to be then *dark*, as *darken'd*.

VER. 673.

Like distant breadth to Taurus

Dr. B. says that *M.* gave it *THROUGH Taurus*. I believe not, because *M.* says in the next Verse but one, *to the tropic Crab*.

VER. 684.

and not known

OR EAST OR WEST:

Dr. B. reads *to rise or set*: for the Sun (says he) would have gone through all the Stages of East

East and West. But supposing the Sun to have rounded the Horizon, i, e, to have moved in the *Equator* only, (which is the Case put here), how could an Inhabitant near the Poles have measur'd the Sun's Journey by East and West? East and West are known to us, only by the Sun's Rising and Setting; or by turning our Faces to the North (found by the Bear-Star), and reckoning the Point on our Right Hand to be East, that on our Left to be the West. Now an Inhabitant near the Poles could have neither of these ways of distinguishing East and West: not the first, because the Sun would never have Rose or Set to Him: not the last, because being Himself plac'd at the North Point, he could not turn his Face to it, so as to make any Judgment by his Right and Left hand. The Consequence of which is, that the Sun would *not* (in respect of him) *have known or East or West*, because they could not have been distinguish'd by Him as Stages of the Sun's motion.

VER. 687.

At that tasted Fruit

The Sun; AS FROM *Thyestean* BANQUET, TURN'D
His COURSE INTENDED. *Else &c.*

Dr. B. says that *Thyestean* for *Thyestean* is intolerable: but I have shewn that M. used *Egean* for *Aegean*, in my Note on l. 745. and so our Poet in his *Sampson Agon.* v. 133 uses *Chalybean* for *Chalybean*. Instances of such a Poetical Liberty may be found in the best Ancient Poets, as well as in the Modern ones. There

is

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is no need then to follow the Doctor in this his
Unpoetical reading,

At that tasted Fruit
LIKE *Thyestéan* FEAST, the FRIGHTED *Sun*
FLED FROM *his* TRACK. Or else &c.

VER. 711.
to graze the Herb ALL leaving,
Devour'd EACH OTHER :

Dr. B. reads *some* and *the others* : he says that *all* did not leave grazing the Herb, for the major part of them kept (as they still do) to their former food : and that it is Nonsense to say, that they *all devoured each other*. But M. is not giving us an Image of what we see done by the Beasts &c. now-a-days : many kinds are now tame, which might then be wild : and the Poet is to be understood as meaning no more than that the generality of the Beasts, Fowls, and Fishes at that time fell to devouring some of their own Kind ; Beasts devouring Beasts, Fowls devouring Fowls &c.

VER. 712.
nor stood much in awe
Of Man, but FLED *him,*

Dr. B. reads *but SHUNN'D him* : because (he says) if they fled him, it was a sign of *Fear*, of more than *Awe*. True, and for that very reason *fled* is right here, because nothing more shews our not standing much in awe of a Man than our fearing him. *Awe* is a respect or reverence paid

paid to one whom we love, and Love excludes Fear.

VER. 718.

*And in a troubled Sea of PASSION lost,
THUS to disburthen sought WITH sad complaint.*

Dr. B. says that he is too much tired to shew the faults of this Distich, which he amends thus,

*And in a troubled Sea of PASSIONS tost,
THESE to disburden sought IN sad complaint.*

Passions is right, and *Passion* may be so too: see my Note on I. 605. But I could wish to have seen the Doctor's reason for reading *THESE to disburden*. It seems nonsense to me; for to *disburden* any thing, is to throw or cast off a burden from it: the Accusative Case after this Verb must relate not to what is thrown off, but to That Thing or Person from off which any thing is thrown; see IX. 624. and therefore any Being may be said to *disburden*, i. e. himself, (which is the sense here, as in V. 319.) but not to *disburden his Passions*, as the Doctor's reading requires.

VER. 728.

*All that I EAT or DRINK, or shall beget,
Is propagated curse.*

Dr. B. says that hundreds of Passages in this Poem, and This particularly, are able to convince one that *M's* First Edition was never read to him for his Correction, not even when the Second went to the Press. Methinks I have reduc'd his hundreds of faulty Passages to a much fewer

fewer Number. Let us at present examine this, which so particularly (as the Doctor thinks) proves his assertion. How could what *Adam ate or drank* be *propagated curse*? this he calls unintelligible Nonsense: but *M.* may be defended here: for what *Adam ate* and *drank* turn'd into Nourishment, and so into his corporal Substance; and consequently into the Substance of what he begot: in this sense therefore it was *propagated curse*, it was convey'd down, with the effects of the curse, to his Posterity. This is what I suppose that *M.* meant; and this is at least as good as what the Doctor would read, *viz. All that I ACT or THINK &c.* for how could *Adam's Actions or Thoughts* be *propagated Curse*? the Doctor is forc'd to explain it by the Contagion of them, depraved and vitiated, spreading to all his Offspring. If the Contagion was only that of a bad Example, then *propagated* is not properly applicable to them: but if the Contagion was *propagated*, then the Doctor will be at a loss to find out a better method how Actions and Thoughts may be propagated, than I have given for Meat and Drink being so.

VER. 744.

did I solicit Thee

FROM DARKNESS to promote me, OR here place
In this delicious Garden?

There is no Comma in the first Verse after *Thee* in any of the Editions, till Dr. B's. He inserts one, and then makes the following Objection to the
the

the Passage: *Darkness* (says he) is here Metaphorical and signifys nothing but *Inexistence*; and so makes this second Expostulation the very same with the first. But this Objection is at an end, when the Comma is thrown out; for the Construction of this and the foregoing Sentence is This; *Did I from my (State of) Clay request Thee to mould me Man? did I from my (State of) Darkness solicit Thee to promote me, or place me here &c?* Tho' *Clay* and *Darkness* in these Sentences both alike signify Nonexistence, yet the two Expostulations are not the very same, as the Doctor supposes; the First relates only to the making *Adam Man*, the Second relates to the promoting him and placing him in Paradise. No need then to read with the Doctor

did I solicit Thee,

WHEN MOLDED, to promote me, AND here place
&c.

VER. 764.

yet Him not thy Election,

But natural Necessity BEGOT.

Dr. B. says that *M.* must have intended it *begets*. But *Adam* is right in speaking of the Son here as already begotten, because he speaks of him before as having us'd a *proud excuse*. *M.* therefore must have intended the Perfect Tense, and not the Present.

VER. 777.

*Insensible? how glad would lay me down
As in my MOTHER'S LAP: there I should rest,*

Dr.

Dr. B. objects to the Phrase *Mother's lap*; for tho' the Earth may be called *Adam's Mother*, yet *Mother's lap* (he says) has its Idea from real Mothers who place their Infants in that easy posture; but such Mother *Adam* had not. He therefore leaves out the middle Sentence, and reads *Insensible? there MOULDRING I should rest*,

But if the Doctor allows *Adam* to call the Earth his *Mother*, he may allow him to know, without ever having made the Experiment, how easy a *Mother's Lap* is to an Infant, lying in it. However we may ask the Doctor, why this Expression must be thrown out here, and yet the same be left uncensur'd in XI. 535?

till like ripe Fruit thou drop
Into thy MOTHER'S LAP.

VER. 789.

it was BUT breath

Of Life that sinn'd.

Dr. B. says that *M.* must have given it, *it was THAT breath* &c. He gives no reason, why *M.* must; but I shall give one why he need not have given it so. *Adam* is here endeavouring to prove to himself that the *breath of Life* (*the Spirit of Man which God inspir'd into him, v. 784.*) was to die with his Body; and his Argument here and in what follows runs thus. Nothing *but* breath of Life sinn'd; nothing, but what had Life and Sin, dies: the Body properly has neither of these; and therefore he concludes that the breath of

Life

Life (or Spirit of Man within him) was to die; and that *All* of him was to die, because the Body he knew was Mortal.

VER. 804.

*That were to extend
His Sentence beyond DUST and Nature's Law,*

Dr. B. proposes to read—*beyond JUST, and Nature's Law*; but *Dust* is the true reading. Part of the Sentence pronounc'd upon *Adam*, X. 208. was this,

For dust thou art, and shalt to dust return.

Hence *Adam* here argues, that for God to punish him after Death, would be to *extend the Sentence beyond Dust*, beyond what he thought imply'd in the words, *thou shalt to dust return*. See also v. 748, 1085. where *Adam* speaks of being reduc'd to Dust, as the final End of him.

VER. 818.

Fair Patrimony,

*That I must leave you, Sons: O were I able
To waste it all my self and leave ye none!
So disinherited how would ye bless
Me now your Curse!*

Dr. B. would have us throw out this whole Passage as the Editor's: but to approve or disapprove of it, depends upon Taste; which is a thing of so nice a nature, that reasons cannot always be assign'd for it, at least in so small a compass as these Notes are commonly drawn up in: and it is a thing in which I fear

B b

that

that the Doctor and I shall hardly ever agree. For this reason I took no notice of his Objections to about ten Verses of this Book, beginning at v. 731. and ending at v. 741. They are much the same as These here: in both Passages *M.* seems to have had in view 2 Esdr. 7. 48. *O thou Adam, what hast thou done? for it was Thou that sinn'd; Thou art not fallen alone, but we all that come of Thee.* But what I am chiefly concern'd about, is to clear up *M's* sense in those places where the Doctor has mistaken and misrepresented it. Of this sort is one in the Passage now before us: for the Doctor by those words *Fair Patrimony*, which *Adam* wishes he could waste all himself, leaving his Sons none of it, understands *Adam* to speak of their not being *begot*, of their Non-existence; And then he asks, How the stupid Editor could add,

So disinherited how would ye blest &c.

But this *Patrimony* was only the *Curse*, which *Adam* was to leave to his Race, and which he wishes was all to light on Him only. This, if he could waste it all himself, he might properly be said to *disinherit* them of: whereas now (he says, v. 817.) *in me all Posterity stands curs'd.* This is plainly *M's* meaning; one would wonder then why the Doctor, in this Note especially, should attack the fancied Editor in this language, *Go thy ways, the Flour and Quintessence of all Editors.*

VER. 840.

Beyond all past example and future,

Dr.

Dr. B. declares for throwing out this Verse; thinking that *past example* is improper, because *Adam* (the Speaker) knew himself the first Man of the Creation: But *Adam* had heard *Raphael* relate in B. VI. the Rebellion and Fall of *Satan* and his Host. We may therefore suppose that *Adam* here in the words *past example* alludes to their Misery: as he is speaking under great Agonies of Mind, he aggravates his own miserable condition to the utmost, and pronounces Himself to be more miserable than They; with exception to *Satan* only, their Leader, *like* and equal to him both in *Crime and Doom*, as he says in the next Verse. As for the word *future*, with the Accent on the last Syllable, that may be mended by supposing that *M.* gave it,

*Beyond all past example and future too,
To Satan only like.*

VER. 872.

*lest that too heavenly form, pretended
To hellish falsehood, snare them.*

Dr. B. chuses rather *obtended*: but in *English* the Word *obtended* is at least as unusual, as the Sense here of *pretended* is. *Pretended* signifies here, as in the *Latin* Tongue, *held or plac'd before*: so we have in *Virgil's Georg.* I. 270. *segeti PRÆTENDERE sepem*; and in the *Æn.* VI. 60. *PRÆTENTAQUE Syrtibus arva*. So *Pliny* in his *Epistles* L. I. Ep. 16. says *nec desidia nostra PRÆTENDAMUS alienam*.

that the Doctor and I shall hardly ever agree. For this reason I took no notice of his Objections to about ten Verses of this Book, beginning at v. 731. and ending at v. 741. They are much the same as These here: in both Passages *M.* seems to have had in view 2 Esdr. 7. 48. *O thou Adam, what hast thou done? for it was Thou that sinn'd; Thou art not fallen alone, but we all that come of Thee.* But what I am chiefly concern'd about, is to clear up *M's* sense in those places where the Doctor has mistaken and misrepresented it. Of this sort is one in the Passage now before us: for the Doctor by those words *Fair Patrimony*, which *Adam* wishes he could waste all himself, leaving his Sons none of it, understands *Adam* to speak of their not being *begot*, of their Non-existence; And then he asks, How the stupid Editor could add,

So disinherited how would ye bless &c.

But this *Patrimony* was only the *Curse*, which *Adam* was to leave to his Race, and which he wishes was all to light on Him only. This, if he could waste it all himself, he might properly be said to *disinhere* them of: whereas now (he says, v. 817.) *in me all Posterity stands curs'd.* This is plainly *M's* meaning; one would wonder then why the Doctor, in this Note especially, should attack the fancied Editor in this language, *Go thy ways, the Flour and Quintessence of all Editors.*

VER. 840.

Beyond all past example and future,

Dr.

Dr. B. declares for throwing out this Verse; thinking that *past example* is improper, because *Adam* (the Speaker) knew himself the first Man of the Creation: But *Adam* had heard *Raphael* relate in B. VI. the Rebellion and Fall of *Satan* and his Host. We may therefore suppose that *Adam* here in the words *past example* alludes to their Misery: as he is speaking under great Agonies of Mind, he aggravates his own miserable condition to the utmost, and pronounces Himself to be more miserable than They; with exception to *Satan* only, their Leader, *like* and equal to him both *in Crime and Doom*, as he says in the next Verse. As for the word *future*, with the Accent on the last Syllable, that may be mended by supposing that *M.* gave it,

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To Satan only like.*

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To hellish falsehood, snare them.*

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VER. 883.

And UNDERSTOOD not all was but a shew

Dr. B. reads *And not REFLECTING, all &c.* This (he says) the Context requires. But either the words *understood not* may be in the Ablative Case put absolutely, and may signify, It being not understood by me that all was but a shew: (see my Note on IV. 55.) Or *understood* may be a Verb of the Perfect Tense, and have for its Nominative Case *I*. Then the Construction will be *I was fool'd and beguil'd by Thee, and understood not all was but a shew.*

VER. 947.

*Unwary; and too DESIROUS, as before,
So now OF what thou know'st not, who desir'st*

Dr. B. asks what *Eve* was *desirous of* before: the Answer is, that she was *desirous* of being trusted single and alone, to the Strength of her own Virtue against the Power or Fraud of Satan: This was a *desire* of trying what she had then no knowledge of; and what she was *now* proposing to her Husband, was another desire, *who desir'st*, &c. We may then spare the Doctor's alteration of *desirous of* into *adventurous on*.

VER. 977.

*Or End, though sharp and sad, yet tolerable,
As in OUR Evils, AND of easier choice.*

So the first Editions point the Passage; and the sense of it is This. An End, tho' sharp and sad,

yet *tolerable* (considering what *Evils* we are in) and rather to be chosen than what we endure. Dr. B. allows that the common reading here may be defended, tho' I don't see how it can, when a Semicolon is put after *tolerable* (as in his Edition), which disjoins the words *tolerable* and *of easier choice*. He says that M. gave it,
As in TWO Evils ONE of easier choice.

VER. 1015.

than what thy MIND contemns;

Dr. B. reads *thy SPEECH*; because the Sequel hints that it was not *Contempt* of Life and Pleasure, but *Regret* for the Loss of them. But, unless *Eve* spake against her real Sentiments, her *Mind* as well as her *Speech*, contemn'd them: What *Adam* here charges her with, is not that she spake contrary to what she thought; but that the Contempt which her *Mind* had for Life and Pleasure, was at the bottom (tho' she did not perceive it herself) rather Anguish and Regret for the Loss of them.

VER. 1023.

*Hath wiselier ARM'D his vengeful ire, than so
 To be forestall'd.*

Dr. B. says, it needs no Proof that the Author gave it, *Hath wiselier AIM'D* &c. But the Adverb *wiselier* seems better apply'd to *arming* than to *aiming*. We commonly say, that a Man takes, not a wise Aim, but a good, true or exact Aim; he aims rather *dextrously* and *well*, than *wisely*,

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as we read in XI. 884. *Dextrously thou aim'st;*
and IX. 173. *well aim'd.*

VER. 1068.

some BETTER *warmth* to cherish

Dr. B. says, that They did not want *better* Quality of Warmth, but more Quantity: he therefore reads *some* GREATER *warmth*. But when we say, Make us a *better* fire, we express ourselves as M. here does, though we mean *better* in Quantity only.

VER. 1092.

and humiliation MEEK.

Dr. B. believes that M. gave it *meet*: but I believe not. He seems to think that *meek humiliation* is Tautology; but *humiliation* here is not *humility*: it is *the Act* of humbling themselves before God. We have *meek submission* in XII. 597. See my Note on V. 359.



BOOK



B O O K XI.

V E R. I.

*Thus they in lowliest plight repentant stood
Praying;*

DR. B. thinks that the Author intended it *repentant* KNEEL'D, because it is said in v. 150, and in X. 1099, that they *kneel'd* and *fell prostrate*: But *stood* here has no other sense than that of the Noun Substantive *were*. So in II. 55. *stand in Arms*, signifies *are in Arms*. In the same Sense *stetit* and *ἵστημι* are often us'd by the Latins and Greeks: see my Note on II. 56.

V E R. 8.

*Tet their port
Not of mean suitors, nor important less
Seem'd their petition, &c.*

Dr. B. throws out these and four Verses that follow them, as the Editor's meer Rubbish and Rags: and yet I don't doubt but most Readers will find a great Beauty in them: the Case of *Deucalion* and *Pyrrha* (as represented by the Heathen Poets) was the only one that in any remarkable way resembled that of *Adam* and *Eve*,

and therefore the Poet could hardly fail to bring it in by way of Comparison. Let us examine now with the Doctor, how this Circumstance is work'd up. He asks, Why, YET *their Port*? as if something had preceded which was diminishing of them. Something of that sort had preceded, tho' not immediately: for *yet* relates to the first Verse of this Book, the intermediate Verses being to be understood by way of Parenthesis: They *stood in lowliest plight praying*, YET *their port was not of mean suitors*. This is the Connection, and then *yet* is proper. But was the Editor bewitch'd (lays the Doctor) with his *Old Fables, less ancient yet than these*? Is *Adam* and *Eve's* History an Old Fable too, by this Editor's own Insinuation? But the Doctor bethinks himself better immediately, and supposes it meant that the *Pair* was *less ancient*, not the *Fables*. No doubt but this was the meaning. The Doctor says however that, if it was so, he should have said *less ancient yet than THIS*, i, e, this Pair. But *these* suits better with *their Port*, and *their Petition*, where our first Parents are spoken of in the Plural Number.

VER. 17.

Dimensionless through HEAVENLY Doors;

Dr. B. says that *Dimensionless* is needless here, unless *M.* design'd to hint that their Prayers could pass thro' any solid Body, he therefore reads *through SOLID Doors*: but by *M's* description of the Gates of Heaven in VIII. 206,

207. it appears that they were *solid*: they are called *ever-during Gates, turning on Golden Hinges*. This the Reader is suppos'd to remember, and therefore *solid* need not be express'd here.

VER. 51.

No GROSS, no unharmonious Mixture foul,

Dr. B. reads *No DROSS*, because *gross* comes again within two Lines. But what Connection is there between the Ideas of *Elements* and *Dross*? pure Metals may be said to know no *dross*; but of pure Elements, it is better to say that they know no *gross mixture*. The sense is; *Adam* is now *gross*, he must therefore go to *Air as gross*, for in *Paradise* the Element of Air knows no *gross mixture*. This reminds me to warn the Reader not to joyn *gross* to *Distemper* in v. 53. (as the Doctor does), but to point that passage thus, as in all the other Editions,

and purge him off,
As a Distemper, gross to Air as gross,

VER. 82.

And took their SEATS:

Dr. B. says that if the Poet gave it thus, he had forgot himself; for he never makes the Angels to *sit* round the Throne of God: But if he never did elsewhere, he has Authority for doing so here. I know that it is a Maxim with the School-men, *sola sedet Trinitas*, that only the three persons in the Trinity *sit*: but this is contrary to Scripture; for in Rev. IV. 4. and XI. 16. the

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the four and twenty Elders are describ'd as *sitting on SEATS round about the Throne*. There is no occasion then to read with the Doctor, *And took their STAND*: especially when it is consider'd that the Idea of *taking* suits so much better with *seats* than *stand*.

VER. 102.

*Or in BEHALF OF MAN, or to invade
Vacant possession,*

Dr. B. reads *Or in DESPITE TO US*. He supposes that the present reading implys some Goodwill in Satan towards Man: but Satan might raise some disturbance *in behalf of Man*, not out of Goodwill to him, but out of a desire to keep Man still in a lost and undone State: *in behalf* does not seem to signify for the service and advantage, but on the account of Man, *hominis causâ, non gratiâ*. If M. had us'd the word *despite*, he would rather have said *in despite OF us*, for so in XII. 34. he says, *as in despite OF Heaven*.

VER. 111.

Bewailing their EXCESS,

Dr. B. says that *Excess* must be here explain'd by *the Inabstinence of Eve*, v. 476. and he thinks it too soft a word here for their Transgression. But if *Excess* and *Inabstinence* are the same, will not this Objection lie as well against *Inabstinence* there, as *Excess* here? I think that *Excess* was chosen here, because it was a soft word; all that God here says, has the marks of
Pity

Pity in it; the *sentence* is said to be *sad*, and to have been *rigorously urg'd*; Messiah is bid to *hide all Terror*, and *dismiss them not disconsolate*: it was natural therefore for the same pitying Mind, to give a soft Name to their Crime, and call it only *Excess*; though the Doctor (not reflecting on this) would change it to *offence*.

VER. 128.

four faces each
Had, like a double *Fanus*, all their shape
Spangled with *Eyes* more numerous than those
Of *Argus*, and more wakeful than to drouze,
Charm'd with the *Arcadian Pipe*, the *Pastoral*
Reed

Of *Hermes*, or his opiate Rod. Mean while
&c.

Dr. B. throws out the greatest part of these Verses, and reads thus,

four-FAC'D WERE each,
AND all their shape spangled with *Eyes*. Mean
while &c.

His chief objection is to the Expression *more wakefull than to drouze*; which (he says) is the same as more Vocal than to be Mute, more White than to be Black. But the whole Expression is, *more wakeful than to drouze, charm'd with the Arcadian Pipe or opiate Rod of Hermes*. When two such powerful Causes of *drouzing* are mention'd, there is great force in saying, that they were *more wakefull* than to be influenc'd by them.

VER.

VER. 141.

Eve, easily may Faith admit,

Dr. B. reads, *Eve, easily IT may Faith admit*; but to say nothing of the harshness of his reading, and the ill sound of the Letters *it* coming twice almost together, it may be ask'd, Whether to say *Faith may easily admit*, is not as good sense and diction as to say *It may easily admit Faith*?

VER. 156.

Which then NOT minded in dismay,

i, e, not attended to, not reflected upon, through the *dismay* I was in, tho' I heard it mention'd in the Sentence pronounced upon me. Dr. B. would read *then LESS minded*, for (says he) *Adam* minded it, as appears from X. 1030. But the two times are different ones. The Passage before us speaks of *Adam's* not minding it, when the Sentence was pronouncing, and the Passage cited by the Doctor only speaks of *Adam's calling it to mind* some time afterwards. So that this is no good Objection against the common reading.

VER. 182.

*Nature first gave Signs, impress
On Bird, Beast, Air, Air suddenly ECLIPS'D
After short birth of Morn:*

So the first Editions, and all the others before Dr. B's. His puts a full Stop after the first *Air*, and so makes *eclips'd* the Perfect Tense of a Verb Neuter: in consequence of this he says

MILTON's *Paradise Lost*. BOOK XI. 365
that *Air eclips'd* (in this Construction) is a Phrase unwarrantable, and proposes *obscur'd* instead of *eclips'd*. But the true Construction is, *Nature gave Signs impress'd on Air suddenly eclips'd*: where *eclips'd* is a Participle and signifies *obscur'd* and *darken'd*: a sense which our common Dictionaries take notice of; and *M.* in II. 667. uses *Eclipses* for *grows dark* or *appears dark*.

VER. 211.

had not doubt
And carnal FEAR that day dim'd Adam's Eye:
Dr. B. asks what is *carnal fear* here? It is (I suppose) the contrary to a spiritual or *godly fear*, mention'd in Hebr. XII. 28. A fear arising from guilt, and not having any relation to Reverence. There is no need then to read (as the Doctor proposes) *carnal FILM*: besides, *Doubt* and *Fear* are better coupled together than *Doubt* and *Film*.

VER. 284.

how shall we breath in OTHER AIR
LESS PURE, accusom'd to immortal Fruits?

Dr. B. thinks that some Words were here drop'd out of the Author's Copy, which he supplies thus,

how shall we breath in AIR LESS PURE?
WHAT EAT, accusom'd to immortal Fruits?

He asks, What do the *Fruits*, now to be parted with, signify to her *breathing in other Air*? But this Question does not include all the words necessary for understanding the Passage: because
those

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 those Fruits were *immortal* ones, therefore *Eve*
 questions how she should be able to *breathe* in less
 pure Air: To eat (for the future) Fruits not immor-
 tal, and to have Air less pure too, were Circum-
 stances which might well justify her solicitous
 enquiry about her breathing in the lower World.

VER. 297.

for such of shape MAY seem
Prince above Princes,

These words are by way of Parenthesis, and the
 sense of them is; For the highest Prince *may*
seem such in shape, as thou art. I wonder then
 how Dr. B. came to propose *may'st* instead of
may, and to tell us that the Context requires it.

VER. 324.

and pile up ev'ry Stone
Of Lustre from the brook, in memory,
OR monument to Ages;

Dr. B. asks what difference there is between
memorial and *monument*, that *or* must separate
 them. I think that by *in memory Adam* means
 for a Memorial to himself, for marks by which
 he might remember the Places of God's appear-
 ance: but because his Sons (who had not seen
 God appearing there) could not be said to re-
 member them; he therefore changes his Expres-
 sion, and says, *Or in monument to Ages*, i. e.,
 to warn, teach and instruct them that God for-
 merly appear'd there to me. The Doctor not
 perceiving this sense of the Passage, would read,

from

*from the BROOKS in memory,
A monument to Ages;*

VER. 337.

and every KIND THAT lives,

Dr. B. reads *and every CREATURE lives*; because (he says) it was not the Author's Intention to say, that *his Omnipresence fills every living kind*. It is hard (I think) to know that this was not the Author's Intention, especially when it is not (and I think cannot be) shewn to be improper here: but the Doctor might have made the Passage to his mind without so great a change as he introduces: he might have pointed the preceding Verses thus,

*Adam, thou know'st Heaven His and all the
Earth,
Not this Rock only, (his Omnipresence fills
Land, Sea, and Air), and every kind that
lives, &c.*

VER. 344.

and had HITHER come

So the first Editions, instead of *thither*, which is in the latter ones, and in Dr. B's. He takes no notice of this, and gives us *hither* upon his own Emendation.

VER. 365.

*and best prepar'd endure
Thy MORTAL passage, when it comes.*

Dr.

Dr. B. reads *FINAL passage*, and says that *mortal passage* signifies the whole Duration of Life. The *Passage* thro' this World is sometimes indeed spoken of in this sense, but then *mortal* is never made the Epithet to it. *M.* by *Passage* here means quite another thing, *viz.* the passing from this World to the next; and, when *mortal* is join'd to it, it is meant that this *Passage* is to be made by Dying.

VER. 406.

in Spirit perhaps he also saw

Rich Mexico

Dr. B. declares for throwing away all this Description of the Kingdoms of the Earth beginning at v. 387. and ending at v. 411. His two chief Objections are to this Part of it which I have cited. If *Adam* (says he) could see *America* in Spirit, he might have seen all the rest so: and then what need of *Michael's Euphrasy* and *Rue* to clear his corporeal Eyesight? I answer, that the *Euphrasy* and *Rue* are not represented here as helping *Adam* to see distant Countries and Kingdoms, but future Persons and Actions: and therefore no Objection against this Passage can be drawn from that Circumstance. The Case is, that *Adam ascended the Hill in the Visions of God* v. 376. and the Hill was so high that the whole *Hemisphere of Earth* might be seen from it by the naked Eye: but *Mexico* and the other parts of *America* being situated beyond the Verge of that Hemisphere, the Poet (to help *Adam* to a prospect of them) adds *in Spirit*;

i, c,

i, e, the seeing of them was the effect of his ascending the Hill in the Visions of God: they were represented to his Mind, tho' not obvious to his Sense. Again, the Doctor objects that *Adam* is here made to see, not the ground only where the Cities were *destin'd to stand*, but the very Cities themselves, *Mexico and Cusco*, thousands of years before they were built. But the word *destin'd* is to be understood to relate equally to These Cities, as to the others mention'd before. *Paquin, Agra, Lahor, and Er-coco* are all spoken of absolutely, and yet the Reader is to suppose that by them *M.* only meant the Places where they were afterwards to be built.

VER. 433.

Rustic, of grassie sord.

I see no reason, why Dr. B. changes *M's* word *sord* into *swer*s. The common way of pronouncing the word favours *M's* way of spelling, as in the Phrases, *Green-sord*, and *sord of Bacon*.

VER. 485.

*Dæmoniac Phrensy, moping Melancholy,
And Moon-struck Madness, pining Atrophy,
Marasmus, and wide-wasting Pestilence,*

These three Verses (as Dr. B. observes) were not in the first Edition. He objects to them, that for *Shapes of Death* v. 467. they bring in *Phrensy, Melancholy, and Lunacy*, which are exempt from Pain and Sicknes, and often attended with *long Life*. But these are not

Cc

brought

brought in here for *Shapes of Death*: they are to shew *what Misery the Inabstinence of Eve was to bring on Men* v. 476. and these three as well as the other Diseases fully shew that. If the Doctor can prove that any of the Diseases mention'd here are unattended with Pain and Sicknes, at least at some certain times, he will make a Discovery of what has hitherto been unknown. And if *Phrensy*, *Melancholy*, and *Lunacy* (for the Case is clear in the three last Diseases) have Pain and Sicknes, then the Misery of them is so much the greater, as they are often attended with long Life: this *M.* himself has hinted in v. 491, &c.

VER. 494.

Sight so DEFORM *what heart of Rock could*
long
Dry-ey'd behold?

Dr. B. says that *Deformity* does not move Tears nor Pity, but Aversion. But for a Father to see in his Children (which was the Case here) such Deformity, as the before-mention'd Diseases occasion, would naturally move Pity and Tears too. That *deform* is right here, appears from v. 513. where *M.* calls them *deformities* again. There was no need then for the Doctor to read SUCH WOEFUL *Sight*. Again the Doctor asks, what a *heart dry-ey'd* is? *M.* means by a *heart of Rock*, a Man having a *heart of Rock*, and then *dry-ey'd* will suit with the Man imply'd in that expression. Not much unlike

is

MILTON'S *Paradise Lost*. BOOK XI. 371
is that of *Virgil* concerning *Dido* in *Æn.* VI.
471.

Quàm si dura silex, aut stet Marpesia cautes.

as if she was made of Flint or Marble. It is not uncommon amongst the Poets to put the *Heart* for the *Man*, and speak of the first in such a way as is only proper to the last. Thus *Persius* in *Sat.* VI. 10, says *COR jubet hoc Enni*: and *Virgil* in *Æn.* IX. 225. *CORDA oblit a laborum*, and *Statius* in *Theb.* III. 600. *indignantia pacem CORDA*: where *commanding*, *forgetting*, and *disdaining* would not be proper, if by the *Heart* was not meant the *Man*.

VER. 499.

AND scarce recovering WORDS his plaint re-
new'd.

Dr. B. bids us, for the Construction's sake, rather read thus,

WHEN scarce recovering, HE his plaint renew'd.

But the common reading preserves the Construction very well, if we make *and* couple *wept* in v. 495. to *renew'd* here. To see this plainer, we may point the foregoing Verses thus,

Adam could not, but wept,
Though not of Woman born, (Compassion quell'd
His best of Man, and gave him up to tears
A space, till firmer thoughts restrain'd excess),
And scarce recovering Words his plaint renew'd.

VER. 517.

*and took*His *Image* whom they serv'd, a brutish Vice,

Dr. B. says that *His Image* must be *Satan's*, who was never charg'd with Gluttony or Luxury. He therefore would read, *Its Image*, the *brutish Vice's Image*. This is certainly what *M.* intended, and what he has express'd too; for he makes *Vice* here a Person, as he does *Gluttony* in his *Mask* p. 279. vol. 2. 4^{to}.

VER. 541.

*all taste of pleasure must forego**To what thou HAST*

Dr. B. does not doubt but, when *Taste* is nam'd, the Poet gave it *eat'st*. But this reading plainly falls short of the Poet's Intention; he is speaking of the *Senses* in general; and therefore he must not be here understood of losing only the Taste of Pleasure in *eating*. *Taste* is by a Metaphor put here for Relish, and belongs to the Eye, Ear, Touch and Smell as well as to what is properly call'd the Taste.

VER. 551.

*and patiently attend**My Dissolution*

This Verse is one of those which *M.* added to the second Edition. But Dr. B. quarrels mainly with it: he thinks that what *Adam* had said before in v. 548. shews rather some Impatience to
be

be rid of the cumbrous charge of Life, and that patiently attending here is inconsistent with That. But what *Adam* said there, did not shew any Impatience: he only said that he was *rather bent* or inclin'd to be quit of the cumbrous charge of Life; and he that wishes to be quit of an Evil, may yet be patient under it. But if those words of *Adam* do imply Impatience, yet his words here are reconcileable with them; for he only declares what is his Duty, not saying what he is inclin'd to do, but what he *must*.

VER. 578.

and know his works

Not hid, nor those things LAST *which might preserve*

Freedom and Peace to men:

The first Edition has *lost*, but the second and all succeeding ones have *last*. Dr. B. (for no reason that I can see) puts a Semicolon after *works* in his Edition, contrary to all the former ones: and for *last* reads *least*; but if we read *lost*, the Sense of the Place will be This: *Those things, which might preserve Freedom &c.* being *not lost* to them, as the *Works of God* were *not hid* from them. Or if we read *last*, the sense will be, That it was not their *last* Care and Study to know those things that might preserve &c.

VER. 586.

till in the amorous Net

FAST caught, they lik'd;

Cc 3

Dr.

Dr. B. finding *First* in the later Editions, says that *M.* must have given it *Fast*: and so he did in both the Editions publish'd in his Lifetime.

VER. 595.

*And charming Symphonies ATTACH'D the heart
Of Adam*

This is the reading of all the Editions before That of Dr. B. He reads *attack'd*: but this word does not come up to *M's* meaning. To *attack* is only to set upon and assault, with or without success; but to *attach* is to seize and get possession of a thing: which was what happen'd to *Adam's* heart on this occasion.

VER. 614.

FOR that fair female Troop thou saw'st,

Dr. B. finds no Place for *For*, and therefore reads, EV'N *that fair* &c. But *For* has a proper place here: it introduces a Proof of what had been said before, viz. *unmindful of their Maker*, and *acknowledging none of his Gifts*. In v. 616. the Construction runs thus, *Yet were empty of all Good* &c.

VER. 627.

The world e'er long a WORLD of Tears must weep.

Dr. B. observes that this *world* and *world* is a Jingle, and that a *world of tears* is a low expression. He would therefore read a FLOOD of *tears*: as *M.* speaks in v. 757. But if this Verse be blameable

MILTON'S *Paradise Lost*. BOOK XI. 375
blameable on this account, yet our Poet has
used the same way of speaking in IX, 11.

*That brought into this WORLD a WORLD of
woe.*

I think that the foregoing part of this sentence
should be pointed thus.

*and now swim in joy,
E'erlong to swim at large; and laugh, for which
The world e'erlong a world of tears must weep.*

For *swimming in joy*, and *swimming at large*
are oppos'd to each other, as are likewise *laugh-
ing* and *weeping a World of tears*.

VER. 633.

HOLDS on the same, from Woman to begin.

Dr. B's Edition has *HOLD on &c*: but the other
reading is in all the Editions preceding it.

VER. 694.

*and for Glory DONE
OF triumph, to be stil'd great Conquerors,*

M. had said before that it *shall be held the highest
pitch of Glory, to subdue Nations and bring
home their Spoils*: and here he adds (for this I
take to be his sense) that it shall be held *the
highest pitch of triumph for that Glory obtain'd,
to be stil'd great Conquerors*. So that, tho' I
approve of Dr. B's changing *done* into *won*, I
cannot agree to his altering *OF triumph* to *OR
triumph*.

C c 4

VER.

VER. 707.

DID, as thou saw'st, receive

Dr. B. says *M.* must have design'd it *Will*: but how will the Future Tense stand with *saw'st*? It was a thing actually done in that visionary prospect, which *Adam* then had of Futurity: and this is confirm'd by what is said of the same Fact in v. 670.

HAD not a Cloud descending SNATCH'D him hence.

VER. 807.

Justice and Temp'rance, Truth and Faith

FORGOT

Dr. B. reads *forgetting*: he calls the present reading a flat Solœcism, *Truth and Faith FORGOT*; *one Man except*. But *forgot* is us'd here for the Participle *forgotten*, and then the Sense and Construction of the Passage will be easily seen by including this Verse in a Parenthesis thus,

*all deprav'd,**(Justice and Temp'rance, Truth and Faith forgot),**One Man except.*

VER. 895.

With Man THEREIN OR *Beast*:

Dr. B. reads *With Man, or Beast, OR FOWL*; because (as he says) the Birds are here forgot, and yet they were in the Ark as well as the Beasts, and were included in the Covenant too. But in the Scripture Phrase *Man and Beast* comprehend the
Birds

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Birds too: see *Pf.* xxxvi. 6. *Jerem.* xxi. 6. and xxxii. 43. And our Poet has twice before (*v.* 732, 822.) spoken of All the Inhabitants of the Ark under this very title of *Man and Beast*.

VER. 901.

Both HEAVEN and Earth, WHEREIN the Just shall dwell.

So the first Editions: but Dr. B. would change this Reading and Pointing thus,

Both HEAVENS, and Earth WHEREON the Just shall dwell.

But the Phrase *Heaven and Earth* signifies the World, as I have said in my Note on *lll.* 335. and therefore *wherein* is true of both these words understood after this manner.



BOOK



BOOK XII.

VER. 52.

and in derision sets

*Upon their Tongues a various SPIRIT to raise
Quite out their Native Language,*

DR. B. believes that *M.* gave it *a various SPEECH*: but what is *a various Speech* raising out *a Language*? besides, the Fact of their having *a various Speech* is express'd in what follows, *a hideous Gabble rises loud. v. 56.* By *various Spirit* here is meant a Spirit of Contention and Strife, which preceded the Confusion and Variety of Tongues. *M.* seems to have drawn this Circumstance from *Gen. xi. 6.* where, before God comes down to confound the Builders at *Babel*, he says, *behold the People is one.* From hence he seems to have suppos'd that the People ceased to be *one*, immediately before the Confusion of Languages happen'd.

VER.

VER. 80.

who on the quiet state of Men
Such trouble BROUGHT

Dr. *B.* reads *brings*, because this is not (he says) told here as a Thing past. But *Michael* is not telling any thing here: he is only making a Reflection upon what he had been telling *Adam* just before, in v. 27. and it having been already told, the Reflection made upon it may justly speak of it as a Thing past.

VER. 102.

Of him who BUILT the Ark; who for the shame
Done to his Father HEARD his heavy Curse.

Dr. *B.* reads *builds* and *hears*, for the reason assign'd before; but *Adam* had seen the Ark built in the preceding Book; and the Cursing of *Cham* was antecedent to what *Michael* is here speaking of; and therefore both these Facts are properly here consider'd and mention'd as Things past.

VER. 114.

Him on this side Euphrates YET residing,

i, e, Not yet, when *Michael* was speaking; but yet, when God resolv'd to select one peculiar Nation from all the rest v. 111. No need therefore for Dr. *B.*'s word *then*, instead of *yet*.

VER. 117.

While yet the Patriarch LIV'D, who SCAP'D
the Flood

Dr.

Dr. B. still supposes that these Things must be spoken of as Future and not as Past, because they were Future to the time when *Michael* is speaking: he therefore reads *lives* and *scapes*. But the Patriarch *Noah* had not only escap'd the Flood, but was dead too before that Period of Time which the Angel is here speaking of, viz. the Call of *Abraham* out of *Chaldea*: and therefore the Perfect Tenses here are to be justify'd.

VER. 133.

trusting all his Wealth

With God, who CALL'D him, IN a Land unknown

Dr. B. reads *who CALLS him to a Land* &c. But it is true, that *Abraham* trusted his Wealth with God *in* a Land unknown; and therefore *in* is as good as *to*. The Perfect Tense too is right here, because *Abraham's* being *called* by God was a Fact previous to his trusting his Wealth with him in that Land unknown, and accordingly it was mention'd before in v. 121.

VER. 152.

Whom faithful Abraham DUE time shall call,

Dr. B. observes that every where else *M.* makes but two Syllables of *Abraham*; and therefore to do the same here, he reads *future* instead of *due*. But I believe that *M.* intended to make the name *Abraham* here consist of three Syllables, in allusion to God's adding a Syllable to it, as we find in *Gen. xvii. 5. Neither shall thy*
name

name any more be called ABRAM, but thy name shall be ABRAHAM.

VER. 190.

Thus with ten wounds

THE *River-dragon tam'd,*

The first Edition has *THIS River-dragon &c.*: but in the second it is alter'd to *The*, whether by the Poet's direction, or by a mistake of the Printer, we cannot tell.

VER. 196.

SWALLOWS *Him with his Host*, BUT THEM
lets pass,

Dr. B. gives us this Verse for it,

RECEIVES *Him with his Host*, AND ALL *lets pass.*

His reason for the Alteration is This; The *swallowing* does not come till v. 213. and *Pharaoh's* Host follow'd the *Israelites* through the Sea; they *on dry land* at first, as well as the *Israelites*. But *M.* here is only mentioning the Fact in general; in the following Verses he describes all the particulars of it. Besides, the Doctor's *Receives* is quite contrary to the Poet's Intention: he is telling us how long *Pharaoh* continued to *harden his Heart*, viz. *till the Sea swallow'd Him with his Host*: whereas the Doctor's reading implies that he harden'd his heart no longer than *till the Sea receiv'd him with his Host*, i.e, while they were yet marching
safe

safe on the dry land at the bottom of the Sea; before the Lord troubled their Host and made the Sea return to overwhelm them. This is contrary therefore to the Truth of the Fact.

VER. 238.

He grants what they BESOUGHT

In the first Edition *M.* gave it *He grants THEM THEIR DESIRE*, but in the second we have the common reading, where for *befought* Dr. *B.* reads *beseech*: But the Perfect Tense may be justified, for at the time when God was granting, they had already *befought*, and were not then properly *beseeking*.

VER. 328.

Foretold to Abraham, as in whom shall trust All Nations, and to Kings foretold, of Kings THE last, for of his Reign shall be no end.

Dr. *B.* gives us these three Verses thus

Foretold to Abraham; as in whom shall trust All Nations; and to Kings foretold; of Kings HE last, &c.

But his Stops are all wrong, as well as his Change of *The* into *He*. The sense is, That Christ was foretold to *Adam*, as *the Woman's Seed*; that he was foretold to *Abraham*, as *He in whom all Nations should trust*. *Isai. xi. 10.* and that he was foretold to *Kings*, as one that was to be *the last of Kings*, because there was to be *no End of his Kingdom*, as is said in *Luke i. 33.*

VER.

VER. 409.

his Merits

To *save them*, not *their own*, THOUGH *legal*,
Works.

Dr. B. says that the Construction demands *Do save them*, and so he supposes that *M.* gave it. But I cannot see with what propriety, when *Michael* is speaking of things to come, and using the Future Tense before and after this Sentence, he can here jump at once into the Present Tense *do*, and represent *Christ's* Merits as then actually *saving them*. And yet, tho' I dislike the Doctor's Alteration, I confess that there is a Difficulty in the common reading. The only sense that I can make of it is This, Which *Redemption* and Obedience are *his Merits to save them*, and not their own *Works*, tho' Legal ones and strictly conformable to the Law. There is no need (to be sure) to read with the Doctor *THROUGH legal Works*.

VER. 415.

But to the Cross he nails thy ENEMIES,

I don't see the reason why Dr. B. would read here *thy ENEMY*: for not only the *Law that was against Adam*, but the *Sins of all Mankind* are mention'd immediately after, as *crucify'd with him there*; and therefore They too were *nail'd to the Cross*; and these were his *Enemies*: the *Sins* of all Mankind were so, because by him Sin came into the World, and
in

in this sense he was the occasion of every Act of it. See X. 817, 818, 822, &c.

VER. 424.

THY ransom paid, which Man from death redeems,
His death for Man.

The two first Editions have *Thy* (the later ones *The*): and *M*'s word may be defended, if we suppose that *Adam* is here spoken of not as a single Person, but as one in whose Loins all Mankind was contain'd, or as one who was representative of the whole human Species. And so the Poet speaks again in v. 427. *This Godlike Act annuls THY doom* &c.

VER. 459.

When THIS World's dissolution shall be ripe,

In the later Editions we have *the*: but I prefer *this*, which is found in the two first; because this reading admits the *Ictus* on the second Syllable of the Verse (where it ought to be), whereas the other reading throws it off upon the third.

VER. 555.

beyond is all Abyss,
Eternity, whose END no eye can reach.

Dr. B. thinks that the *end of Eternity* is too absurd an Expression to come from *M*. *Eternity* in its very notion is *endless*: he therefore gives it *Eternity, whose EXTENT no eye* &c. But if *extent* is sense here, it must mean the whole

whole compass of extent, and consequently the *bounds* of it: and then the Doctor's objection will lie as much against *extent* as *end*. Besides, the last Syllable of *Eternity* cannot be cut off and *apostrophed* before a word beginning with a Consonant, as here. I don't believe that there is one Instance of it in this whole Poem: tho' it is frequently done before a Vowel. The Sense of the common reading is, That, in *Eternity*, the *Eye cannot reach any end*, cannot see any *end* that it has.

VER. 648.

THEY *hand in hand* with WANDRING Steps
AND SLOW
Through Eden took their SOLITARY way.

As the Poem closes with these two Verses, so Dr. B. finishes his Labour with Remarks upon them. He observes that Mr. *Addison* declar'd for ejecting them both out of the Poem; and supposes him to have been induc'd to this by a mistake of the Printer, THEY *hand in hand*: which reading (the Doctor thinks) makes the last Distich seem loose, unconnected and absconded from the rest. But Mr. *Addison* was too good a Judge of *M's* way of writing, to eject them upon that account only. He gave us another reason for his readiness to part with them, and said that they renew in the mind of the Reader that Anguish, which was pretty well laid by the Consideration of the two foregoing Verses. But it has been said more justly by another

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ther Gentleman, who seems well qualified to
give a Judgment in the Case) that *considering the*
Moral and chief Design of this Poem, Terror
is the last Passion to be left upon the Mind of
the Reader. Essay on Pope's *Odyssey*, part II.
p. 89.

However this be, the Doctor's reason for
keeping these two Verses is extraordinary: he
says, that unless they are kept, *Adam* and *Eve*
would be left in the Territory and Suburbane of
Paradise, in the very view of the *dreadful faces*:
and he adds, that they must therefore be dis-
mits'd *out of Eden*, to live thenceforward in
some other part of the World. And yet both
in the common reading and in the Doctor's too
they are left *in Eden*, only taking their way
through it. But this by the by.

Let us see how the Doctor would mend the
matter; and then I will give my Objections to
his Reading, and afterwards answer his Objec-
tions to *M's*.

He proposes to read thus,

THEN *hand in hand with* SOCIAL *steps their way*
Through Eden took WITH HEAVENLY COMFORT
CHEAR'D.

To this reading we may object that the Verb
wants the word *they* before it; for it is too far
to fetch it from *v. 645.* when two Verses, of a
quite different Construction, are inserted be-
tween. Again, *chear'd with comfort* seems
tautologous, for *comfort* is imply'd in *chear'd*,
without its being mention'd. Lastly, if they
went

went *hand in hand*, there is no need to tell us that their Steps were *social*; they could not be otherwise.

So much for the Doctor's reading. We are now to consider the Objections which the Doctor makes to the present reading. It contradicts (says he) the Poet's own Scheme, and the Diction is not unexceptionable. With regard to the Diction, he asks, Why were the Steps *wandering* ones, when *Providence was their Guide*? But it might be their *Guide*, without pointing out to them which way they should take at every Step: The words *Providence their Guide* signify that now since *Michael*, who had hitherto conducted them by the hand, was departed from them, they had no Guide to their Steps, only the general Guidance of Providence to keep them safe and unhurt, *Eve* (it is plain) expected that her Steps would be *wandering* ones, when upon being told that she was to leave Paradise, she breaks out into these words XI. 282.

*How shall I part? and whither WANDER down
Into a lower World?*

Again the Doctor asks, Why *slow* steps; when *Eve* profess'd her Readiness and Alacrity for the Journey, v. 614? But that Readiness was not an absolute one, it was a choosing rather to go than to stay behind there without *Adam* v. 615, &c. In that view she was ready to go: but in the view of leaving the Delights of Paradise, they

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were both backward and even *linger'd* v. 638.
Their Steps therefore were *slow*.

And why (says the Doctor) is their way call'd *solitary*, when their Walks in Paradise were as solitary as their Way now, there being no body besides them Two both here or there? It may be answer'd, that their Way was *solitary*, not in regard to any Companions whom they had met with elsewhere; but because they were here to meet with no Objects of any kind that they were acquainted with: Nothing here was *familiar to their Eyes*, and (as *Adam*, then in Paradise, well expresses it in XI. 305.)

all places else
Inhospitable' appear and DESOLATE,
Not knowing Us, nor known.

The last, but the main, Objection which the Doctor makes, is that this Distich contradicts the Poet's own Scheme. To support this charge, he has refer'd us to half a dozen places of this Twelfth Book, where *Adam* or *Eve* are spoken of as having *Joy, Peace, and Consolation* &c. and from thence he concludes that this Distich ought not to dismiss our first Parents in Anguish, and the Reader in Melancholy. But the *Joy, Peace, and Consolation* spoken of in those Passages are represented always as arising in our first Parents from a view of some future Good, chiefly of the *Messiah*. The Thought of leaving Paradise (notwithstanding any other Comfort that they had) was all along a *sorrowful* one to them. Upon this account *Eve* fell asleep wearied with *sorrow*

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row and distress of heart v. 613. Both Adam
and Eve linger'd at their quitting Paradite v.
638. and they drop'd some natural Tears on
that occasion v. 645. In this view the Arch-
angel v. 603. recommends to our first Parents
that they should live unanimous, tho' SAD with
cause for Evils past. And, for a plainer proof
that the Scheme of the Poem was to dismiss
Them not without Sorrow, the Poet in XI. 117.
puts these words into God's mouth, as his In-
struction to Michael,

So send them forth, though SORROWING, yet
in Peace.





A P P E N D I X.

BOOK I. VER. 74.

AT the end of the Note on this Verse add what follows. *M.* in his *Doctr. and Disc. of Divorces* (p. 301. *Edit. Toland*) has something of the same Thought thus express'd, *In that uttermost and bottomless Gulph of Chaos, deeper from holy Bliss than the WORLD'S Diameter multiply'd.*

I. 90.

In the Note on this Passage, at line 10. after in v. 499. add, and *ruinous* is us'd as of two Syllables only in II. 921.

I. 233.

At the end of the Note on this Passage add, And so in VI. 196. we have WINDS *underground.*

I. 423.

In the Note on this Verse l. 25. (instead of *but the contrary is true in IX. 458. and X. 893*) read,
but

*but in X. 893. FEMININE corresponds to MEN;
and then why not here to MALE?*

I. 646.

To work in close design, by fraud OR GUILÉ,

Dr. B. asks what difference there is between *Fraud* and *Guile*, and proposes to read *fraud* AND *guile*, or rather *fraud* AND *WILE*. But *guile* and *wile* are the same word differently written (see my Note on IX. 85.); and I see no reason why *fraud* OR *guile* may not pass as well as *deceit* OR *guile* in IX. 772. and so in I. 34. we have *whose* GUILÉ DECEIV'D *The Mother of Mankind.*

Ib. 703.

In the Note here, at line 15. after *purified Ore* add, Agreeably to this *M.* in his Tract called *Of the Reform. of England* says — *to extract heaps of Gold and Silver out of the DROSSY BULLION of the People's Sins.* And *M.* makes *Bullion* an Adjective here, tho' commonly it is a Substantive; just as in V. 140. we have *Ocean brim*, and in III. 284. *Virgin seed.* And so *Bullion Dross* may signify &c.

Ib. 724.

discover wide

*WITHIN, her ample spaces, o'er the smooth
And level pavement:*

Dr. B. discovers an Ambiguity here: *within* (he says) design'd for an Adverb, looks here

D d 4

like

like a Preposition: but in the two first Editions of this Poem there is a Comma put after *within*, and then the Ambiguity is taken away. The Dr. proposes instead of *within* to read *And high*; but surely the Epithet *high* does not suit with what is said to be discover'd here *viz.* not the Roof, but the *ample Spaces over the Pavement*, which might shew the *width*, but not the *height* of the Pile.

Ib. 763.

*Though like a cover'd field, where champions
bold*

Dr. B. is for throwing out of the Poem This and the three following Verses: his Objection to them is that the Hall of *Pandemonium* is here compar'd to a *Saracen's Tent*; a first-rate Man of War to a Skuller, as he thinks. But This is not the Truth of the Case. That Hall is here compar'd to a *cover'd field*, and a *field* may be allow'd large enough for the Comparison, especially when it is describ'd as containing room enough for Tilts and Tournaments. The Soldan's Chair and Tent might be in that Field, and yet the whole Field was not his Tent.

II. 156.

Belike through IMPOTENCE, or unaware,

Dr. B. says that *Impotence* is not the opposite to *Wisdom* (which yet the sense requires here), but to *Power*; and therefore he reads *Belike through* INSCIENCE, i, e, through want of Knowledge. But *Impotence* is here meant for the

the opposite to Wisdom, and is used frequently by the Latin Authors to signify a Weakness of Mind, an Unsteadiness in the Government of our Passions or the Conduct of our Designs. In this sense *Cicero* in *Epist. ad Fam.* IX. 9. says *victoria--ferociores IMPOTENTIORESQUE reddit;* and in *Tusc. Disp.* IV. 23. we read *IMPOTENTIA dictorum & factorum:* hence we often meet with *IMPOTENS animi, iræ, doloris &c.* and the Doctor's own Friend *Horace* in *Od.* I. 37. 10. has *quidlibet IMPOTENS sperare.*

II. 556.

For Eloquence the Soul, Song charms the Sense.

Dr. B. says that the Verb ought of right to be in the first Colon of the Sentence; and therefore he would read

Song charms the Sense, BUT Eloquence the Soul.

But the Doctor's Assertion is contrary to the Practice of the best Poets. *Virgil* (for instance) places the Verb in the last Colon of the Sentence in the following Verses, among many others that might be produc'd,

Imperium Oceano, famam qui TERMINET astris.
Æn. I. 291.

Imperium terris, animos ÆQUABIT Olympo.
Ib. VI. 782.

And *M.* does the same thing in other Places of this Poem, particularly in XI. 467, &c.

Ib.

Ib. 650.

*Far less abhorr'd than these
Vex'd Scylla bathing in the Sea that parts
Calabria &c.*

To this Comparison of *Scylla* and her Dogs Dr. B. objects that the Fable is deprav'd in the telling: for those Dogs always stuck fast to her whether she bath'd in the Sea or not. But the Doctor has quite mistaken *M's* meaning here: *M.* alludes (not to any thing in *Virgil*) but to *Ovid's* account of *Scylla* in *Metam.* XIV. 59, &c. where the Poet tells us, that *Circe* having poison'd that part of the Sea where *Scylla* used to bathe, *Scylla* upon her bathing there the next time found all the lower parts of her Body chang'd into Dogs. So that the Circumstance of her *bathing* was a material one here, when *M.* meant to relate what happen'd to her at that bathing of hers.

The Doctor has cited a Passage from *Virgil's* *Ecl.* VI. 77. where the Poet speaks of *vexing Ulysses's* Ships; and from thence he reckons it a blunder in *M.* (or his Editor) to say here that the Dogs *vex'd Scylla* her self: but *Ovid* is a good Authority for this Circumstance, who says in the place above-mention'd

abigitque timetque

Ora proterva canum:

Statque canum rabies.

Dr. B. has one Objection more, which is, that *Scylla* in that Passage of *Virgil* is represented as devouring

devouring the six Seamen of *Ulysses's* Ship, not with her Dogs, but with her six Heads: from whence I suppose that the Doctor would insinuate that *M.* had no occasion from this Passage to take any notice of *Scylla's Dogs* here. But the Doctor's memory fail'd him strangely; for in the very next Verse it is said by *Virgil*, *nautas canibus lacerâsse marinis*, that she devoured them by her Dogs. She snatch'd them out of the Ship by her six Heads, but they were her Dogs that devoured them.

III. 301.

So easily destroy'd, and STILL DESTROYS

Dr. *B.* objects to *still destroys*, that this Speech is before *Adam's* Fall, and therefore he thinks that *M.* gave it *and WILL DESTROY*. But there are many Passages in these Speeches of God and Messiah, where the Fall is spoken of as a Thing Past; perhaps because all things, even Future ones, are Present in the divine Mind. Thus we read in *v. 151*. *Thy Creature LATE so lov'd*, and in *v. 181*. *that he may know how frail his FALL'N condition is*: and yet these two Passages, with others of the same kind, Dr. *B.* has suffer'd to stand uncensured.

Ib. 719.

Numberless, as thou seest, and how they move;
Each had his place appointed &c.

So

So the first Editions point this Passage, and the sense is, *Thou seest that the Stars are numberless, and thou seest how they move*: But Dr. B. having in his Edition put a Colon after *seest*, and only a Comma after *move*, found no sense in these Verses, and therefore alter'd them thus
Numberless, as thou seest: and how to move, Each had his place appointed &c.

M. speaks here of all the Stars in general, Planetary and those call'd Fix'd: whereas the Doctor seems to suppose that he is speaking here of the Planetary only; and that in the next Verse by the words *the rest* M. means the Fix'd Stars: but *the rest* means the remainder of the Etherial Quintessence which was not us'd in the formation of the Stars: This is another argument to confirm what I have said in my Note on v. 721. to justify the reading of *walls*.

IV. 129.

In Pag. 112. lin. 3. for *see Instances in v. 897. &c.* read, *see Instances in v. 567, 897. II. 734. IX. 909. X. 368.*

Ib. 177.

If the Reader does not approve (and indeed I my self doubt) of the Alteration which I have propos'd in my Note on this Verse, he may understand the common reading after this manner. By *all path of Man* may be meant every Path fit for Man, such as Man might otherwise make use of: and the words *that pass'd that way* may refer to *Beast* only, and signify *that pass'd that way*

way by which *Satan* came to the bottom of the Hill of Paradise; not That which led to the Top of it.

Ib. 541.

In the Note upon this Verse at line 14. after *Wheels* add, *and Reins*; and in l. 16. after 140. add *and in X.* 672.

Ib. 667.

In Nature and all things,

In my Note on this Passage I mention'd Dr. *B's* Alteration of it, and propos'd a new one of my Own. We are both wrong I think: the Doctor's Edition mis-led me by the Semicolon which it has after *things*; whereas in the first Editions there is only a Comma, by which means the words *all things* are qualified and restrained by the words which follow in this Verse. The sense of the Passage is plainly This; *Lest total Darkness should extinguish Life in all things, which these soft Fires not only enlighten, but foment and warm.*

Ib. 681.

*have we heard
Celestial voices to the midnight air,
Sole or responsive each to others note,
Singing their great Creator:*

So I think these Verses should be read, with a Comma after *note*, that the Construction may be *singing their Creator to the midnight air*, as in V. 202. *silent to Hill and Valley.* In the

the common way of pointing, the word *to* has no sense, unless *utter'd*, *directed*, or some such Participle be supply'd, which would not be so natural as this reading is.

Ib. 689.

At the end of the Note on this Verse add, *And M. in v. 340. speaks after the same manner, ALONE as They.*

Ib. 705.

In the Note upon this Verse, at p. 138. l. 2. after *durst not*, add, *And M. in X. 712. intimates that they stood at this time in awe of Man, by his saying that upon the Fall they lost their awe of Him.*

Ib. 750.

At the end of the Note on this Verse add, *besides the plain Precept which appear'd.*

V. 741.

In the Note on this Verse p. 187. l. 14. for *means one who is powerful and valiant*, read *may mean one who is skilful in Fight.*

VI. 528.

others from the DAWNING Hills

Look'd round

Dr. B. would have us read, *from the DOWNS AND Hills*, or *from the CLIMBING Hills. Dawning Morn*, and *dawning Light* (he says) are standing Words in Poetry; but *dawning Hills*

Hills are Rarities. I suppose *M*'s meaning here was this; As soon as the Tops of the Hills began to appear, some of the Angels went up to them, and look'd round. *Dawning* signifies beginning to appear, and the Epithet in this sense will suit well with the Tops of Hills: for as soon as they were visible, the Angels were able to look round them and descry the Foe at a distance, if he was coming.

VIII. 108.

At the end of the Note on this Verse add, Or perhaps in the common reading the words *Though numberless* are to be understood of the *Circles*; and then the Sense will be, that it is God's Omnipotence which gives to the Circles, tho' so numberless, such a degree of swiftness.

VIII. 158.

In the Note on this Verse at p. 274. l. 1. for *of its Light might be seen by a Creature living in one of*, read *of her Light might be return'd back to*, &c.

VIII. 319.

count it thine

To TILL and keep, and of the Fruit to eat.

Dr. *B.* says that Paradise was not to be *till'd*, but the common Earth after the Fall: he therefore says that *M.* design'd it, *To DRESS and keep*, as in *Gen. ii. 15.* *to DRESS it and to keep it.* This looks like a just Objection, and yet is not so in reality: for if he had consulted the Original, he would have found that *Adam* was to *till* as well before

before as after the Fall: while he continued in the Garden, he was to *till* That; after his Expulsion from thence he was to *till* the common Earth. Our Poet seems here to have approv'd of the Opinion of *Fagius* (a favourite Annotator of his), who in his Note on *Gen.* ii. 9. thinks that *Adam* was to have plough'd and sow'd in Paradise, if he had continued there: and *M.* here follows *Ainsworth's* Translation, which has in *Gen.* ii. 15. *to TILL it and to keep it.* And *Ainsworth's* Translation is more exact than that of our common Bible; for not only the original word עָבַד here us'd is the very same with that us'd in Ch. iii. 23. and which is there render'd *to till*: but the LXX likewise employ one and the same word ἐργάζεσθαι in both places, as the vulgar *Latin* does *operari*: and the *Hebrew*, the *Greek*, the *Latin* word alike signify to *labour*, *cultivate*, or *till*.

In ch. iii. 23. our Translators render it *till*, and they might as well have render'd it so in ch. ii. 15. since that word in the common acceptation signifies no more than to *cultivate*; and therefore *Ainsworth* has *till*, and *Le Clerc* *colere* in both Texts. Our *English* Translators chose to use *dress* here, as imagining it (I suppose) more applicable to a Garden. But Dr. *B.* should have consulted the ancient Versions and the Original, and not have trusted to our *English* Translation, especially before he found fault with an Author who understood the Original so well as *M.* did.



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